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DECEMBER 1959

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DECEMBER, 1959



VOLUME 20 • NUMBER 10

Walter M. Montañó, Editor

contents **DECEMBER
1959**

EDITORIALS

The Name Above Every Name	7
Christian Heritage Correspondence Course	9
What Think Ye of Christ?	10

ARTICLES

The Worship of Mary Examined	by Earl V. Phillips	11
The Two Faces of the Madonna		13
Giant of the Reformation		14

A CONVERTED CATHOLIC SPEAKS

Called . . . According to His Purposeby the Rev. Real d'Anjou	15
--	----

STARS OF THE PULPIT

The Glory of the Manger . . .by the Rev. S. M. Zwemer, D.D.	20
The Case Against Papal Infallibilityby the Most Rev. Felix Dupanloup	24

FEATURES

Letters to the Editor	2
On the Home Front	6
Eyes of the World	23
Open Forum	30
You Be the Judge	32

"HE has filled the hungry with GOOD THINGS"

— LUKE 1:53

● The Lord has given us a wide field of service among the Jews — as wide as the Jewish dispersion among the nations, as deep as their spiritual and physical distress. Our Saviour has appointed us to the giving of the Gospel to these multitudes, the care for the hungry, the destitute, the widows and the orphans.

● To face these people daily as we do is an experience which cannot be lightly dismissed or forgotten. The emaciated and undernourished children are a special burden upon our hearts. We have seen the mothers and fathers sick with anxiety because they cannot provide for their children's needs. It makes us feel guilty that we have been favored with so much, when they have so little.

● There is an even deeper need. We have witnessed the agony of soul of many in search of God's presence, His forgiveness and His love. Only Christ, the Bread of Life, can assuage their hunger.

● From India, Israel, Europe, and from across our own American continent, the cry of God's people Israel grips our hearts.

● At this holiday season as we contemplate our Lord's abundant goodness to us, let us remember with love these brethren of our Lord in their hour of need. Help us bring Christ to them in all His saving power.

● Your prayerful, loving and thankful help is urgently needed. His "well done, good and faithful servant" will be your reward.

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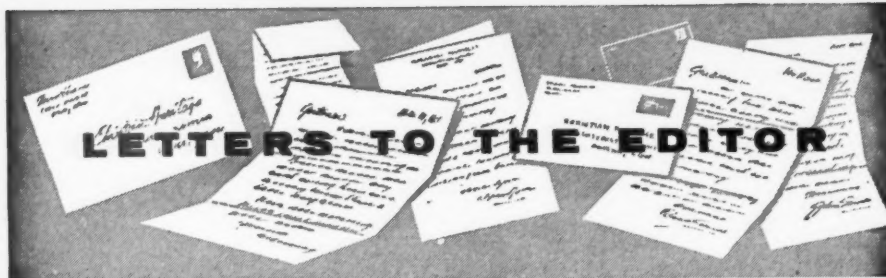
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WORDS THAT ENCOURAGE

I must tell you how much I enjoyed the September issue of CHRISTIAN HERITAGE magazine.

When Dr. Montañó accepted the editorship of CHRISTIAN HERITAGE, I felt that Christ's Mission had come into its golden age. His sincerity and deep spirituality were an inspiration to me.

I am praying for your work daily. May His presence be with you always.

J.C.O., N. Y.

SLEEPING PROTESTANT CLERGY

Congratulations! CHRISTIAN HERITAGE hit the bell again with your September editorial on "The Fate of Spain."

The Roman Catholic Church broadcasts to the world that her priests are being persecuted in Russia by the Communists. Why do the Protestants neglect to broadcast the fact that her ministers are being persecuted in Spain and South America by the Roman Catholic Church?

With reference to your article by Dr. Don Hillis, "Will Protestants Make America Catholic?" this is a must . . . I have always blamed a "sleeping Protestant clergy" for the great ignorance about the un-American activities of the Roman Church. Nowhere have I seen an article that hits these sleeping clergymen right between the eyes as does this article by Dr. Hillis.

I would like to suggest more advertising in CHRISTIAN HERITAGE magazine regarding the eight copies for one dollar issued to new readers of your magazine.

R.F.S., Mich.

REFUGEE MISSION

I was particularly interested in the editorial of your September issue concerning the plight of the Spanish Refugees in Southern France.

A very good friend of mine is the Director of the Southern Spanish Mission and is dealing directly with this problem. His name is Reverend Harry Robinson.

In conjunction with your editorial, I thought you might be interested in hearing about this pastor who has dedicated his ministry to the Spanish Refugees.

D.A.S., Pa.

THE TRUTH ABOUT SPAIN

American Masons discreetly turn their heads the other way while their Masonic brothers in Spain receive long prison terms for the "crime" of belonging to the Masonic order.

Protestant churches are closed and their members persecuted and discriminated against by this same Pope-Franco dictatorship.

Under our senseless "foreign aid" program dictator Franco has been given over a billion dollars of American taxpayers' money since 1953 to enable him to carry on his campaign of intolerance against Protestants and to prop up his tottering Rome-dominated empire, which after centuries of Catholic rule has nothing to show for it except illiteracy, superstition and poverty.

This intolerance and persecution of minority Protestant groups is carried on with the full knowledge and blessing of the pope and is considered by him to be the ideal in Roman Catholic unity.

J.O., Calif.

ADDITIONAL CONFIRMATION

Your editorial on "The Fate of Spain" was a well-documented piece of writing, and it checks with other reports that I have received. My brother spent quite some time driving about that country this past summer, and his letters confirm the conditions you wrote about so well.

J.A., Calif.

A BIG YES!

Reverend Roberts of the First Baptist Church of the city of Turlock called my attention to the September issue of your magazine.

I was greatly impressed with the article by Dr. Don Hillis, "Will Protestants Make America Catholic?" The answer to that question is a big "yes," and I have some reasons other than those of Dr. Hillis.

Let us consider the following: The last nine National Chairmen of the Democratic party have been Catholics; the National Chairman of the Republican party that elected our present President is a Catholic, Mr. Leonard Hall, and our President tried to push Mr. Hall in as Governor of New York. We now have more Catholics serving in our Government than at any other

CHRISTIAN HERITAGE

time in our history. The Chairman of the State Senate Committee on Education in California is said to be a Catholic by many people here in Turlock, the home town of this State Senator.

When we consider the above facts, it is quite obvious that the Roman Church just about controls the election machinery in the United States of America!

With control of the election machinery, press, radio and TV, I believe the Roman Catholic Church will be able to fly the church flag above the Stars and Stripes in the not too distant future!

J.A., Calif.

TEENAGE APPRAISAL

I am a daily reader of the CHRISTIAN HERITAGE magazine. I am a teenager and I certainly do appreciate the articles you present. I have reference to one in particular entitled, "Will Protestants Make America Catholic?"

This is a most awakening and creative article and I, as a Protestant, would like to see more articles of this type.

J.A., Tenn.

MORE ABOUT PORTUGAL

I would like to see something in your magazine relating to Portugal. Even though your background is Spanish, I am sure you understand the history of Portugal. From what I have read in your magazine about the Jesuits and the early history of Portugal it seems that the Jesuits were responsible for causing Portugal to deteriorate from a first class to a second class power. I gather this from the fact that the Jesuits had advised the Portuguese to enter into a war in Northern Africa which they eventually lost. You probably know all about these matters, and I would like to know if the Inquisition was not primarily concerned with getting the wealth of Spanish and Portuguese Jews under the guise of religious motives.

I do not understand why they are not allowed to have monasteries in Portugal. Is it due to the fact that the two southern provinces of Portugal were settled by the Arabs and that the Mohammedan religion might have a bearing in the matter? I am interested in the Portuguese as we have many of them in California.

L.G.B., Calif.

REVEALING FILM

The other day I had the privilege of viewing your motion picture *The Hidden Power*, and I was thrilled with the fine work which you have put into this revealing film.

We would appreciate further information about the work which you are doing, for we feel that it is a very vital mission to the Church.

Rev. P.A.J., Tenn.

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THE VEIL IS LIFTED

We thank God that recently one of our family left the Roman Catholic Church and is now a Christian.

R.B., Mont.

DAVID vs. GOLIATH

May the Lord give you many souls for Him, and may you have joy in believing and witnessing. His richest blessings for you and your work for it truly is "David vs. Goliath."

E.S.J., Pa.

NO LONGER PUZZLED BY CATHOLICISM

I just came across a July 1957 issue of the *Converted Catholic* magazine and must tell you that what your magazine has to say has made quite an impact in our household, so much so that I must subscribe to your publication.

Actually my wife and I have taken a good look at ourselves! We have been frankly puzzled by Catholicism and therefore we have not been to church in fifteen years. Your maga-

zine made us think: What kind of Americans are we? What are we doing about our American heritage? Thanks for some interesting thoughts . . .

We would like to see your magazine have an educational topic each month—a Challenge Your Mind column with articles to reach all intellectual levels, e.g.:

- (a) Infallibility—What Is It?
- (b) One True Church?
- (c) Purgatory and Prayers
- (d) Was the Church given to Peter or was Peter given to the Church?

These are just some thoughts I hope you will consider.

S.A., Conn.

BEST WISHES

I deeply appreciate the assistance of Christ's Mission in making available to active Christians Charles Chiniquy's book, *Fifty Years in the Church of Rome*.

We must work more earnestly to bring present non-church members into our Protestant churches.

Best wishes for the growth of the work of Christ's Mission.

S.E.F., N. Y.

HELPING CATHOLIC PEOPLE

I have been receiving Roman Catholic literature through the mail from a well meaning Catholic. I would like to send him a subscription to your magazine. Would you join me in praying that our Lord Jesus Christ might use it to open his eyes to the truth? Would also like to send a subscription to another Catholic friend here in my home town.

S.H., S. C.

THE POPE'S CAMPAIGN

I have just read that the Pope is organizing a house-to-house campaign in England. This has also been done in Central and South America and Mexico. I am enclosing the English version of a tract which I am distributing in order to defend us.

L.S.I., Mexico

DEEP LONGING

I have just finished reading *The Monk Who Lived Again* and have been most inspired.

Since my conversion two years ago I have had a deep longing to take the gospel to those who have not heard it. I am now a student at college going into my last year with a major in Bible. I do so yearn to serve on the foreign mission field. But I am prepared to go wherever God sends me, no matter where it might be.

Please send me information about the work in South America. May God bless you and your work for Jesus Christ.

E.S., Vt.

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THE SUPREME KNIGHT

I happened to tune in on the radio when Luke E. Hart was being interviewed by reporters. I decided to watch for the articles in the *Post-Dispatch*.

He stated that they had spent seven million dollars on advertising and that their insurance program would reach the billion dollar mark in 1960.

Thought you would be interested to know about the "supreme knight," Luke E. Hart.

E.E.D., Mo.

CHURCH ABOVE STATE?

On the night of July 6, 1959, the Pittsburgh Chapter of the Baseball Writers Association held its first Annual Banquet in connection with the All Star game to be played in Pittsburgh the next day. The banquet was held in the Penn-Sheraton Hotel, and the first half hour of the banquet was televised. The address of welcome was given by Mayor Thomas Gallagher, Roman Catholic Mayor of the city of Pittsburgh.

Among the honored guests were the Vice President of the United States, Richard M. Nixon, the Governor of Pennsylvania, Mr. David L. Lawrence, and Roman Catholic Bishop John Wright, Bishop of the Pittsburgh diocese.

In his welcoming address the Mayor first recognized Bishop Wright, then Governor Lawrence (both Roman Catholics), before he recognized the Vice President, Mr. Nixon.

This is another example where those of the Roman Catholic faith hold the Church to be above the State. It provides one more reason why no Roman Catholic should be elevated to a high political office in this land of ours, for in a question of Church and State Catholics would naturally favor their church. At this particular banquet all other speakers, including the Master of Ceremonies, George Jessel, first addressed the Vice President before recognizing any of the other honored guests.

W.E.B., Pa.

ABOVE THE ROAR

I am highly interested in your magazine, and I read it every month in its entirety. I feel an ever-increasing alarm over the growth of Romanism in the United States, and I pray daily that God will keep our nation free.

I read with great relief the article you published in the June issue of *CHRISTIAN HERITAGE* about the Protestant organizations that are strong enough and godly enough to be heard "above the roar" of politics, and I pray that it may ever be thus, that the day may never come when our Bibles are taken away from us as they are in Latin America.

Daily my prayers include you before the Throne of Grace.

B.H., Va.

BRING CHRISTMAS CHEER TO HEBREW CHRISTIANS



Rev. Jacob Peltz

Hebrew Christians in Palestine and in Europe urgently need your prayers and help during this Christmas season. Believing Jews suffer the reproach of Christ and look to us to help them in their distress. "As soon as I confessed Christ as my Messiah and Saviour my family disowned me and persecution followed," said one Hebrew Christian.

Writing from Palestine, another Hebrew Christian said, "My wife and I came to Israel two years ago. We try to bring the salvation of our true Messiah to all who will hear us. For this we are enduring hardship, persecution and social boycott. We are both undernourished. Our abode consists of a small, one-room wooden hut. Please send us essential and sustaining food."

Please help us alleviate the misery and distress of our Lord's brethren. Help us to shepherd Hebrew Christians and sustain their witness for Christ in Israel and other countries. Gifts are especially needed to sustain the little ones in our Children's Home, and the elderly in Homes for the Aged. Please send your Christmas offering soon, remembering the words of our Lord, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The International Hebrew Christian Alliance

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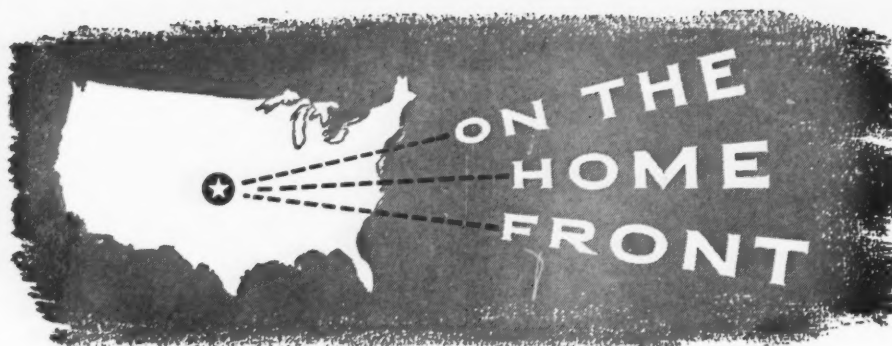
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New York Bible Society Commemorates 150th Anniversary

It was Dr. Montaña's great pleasure and privilege to participate in the celebration of this anniversary of the New York Bible Society at a special gathering for Spanish-speaking churches. Some twenty pastors of these Spanish-American churches were in attendance, as well as hundreds of lay workers, when your Editor brought the special evening message.

Governor Nelson Rockefeller was also scheduled to bring a message to this group at the Waldorf Hotel as they continued their festivities.

Reaching Washington and Oregon

In November, at the invitation of Mr. Carl Marquardt, Dr. Montaña conducted meetings in Hermiston, Oregon. These meetings were followed by speaking engagements at the Richland West Park Baptist Church.

Christ's Mission Representatives on the Field for Christ

Rev. Real D'Anjou, whose testimony appears in this issue, has accepted the pastorate of a church in upstate New York. It has been Christ's Mission's privilege to help him for a period of time. Now our prayers and Christian love follow him as he labors for the Lord.

Rev. J. Montas, another former cleric who found our Mission a haven, is teaching in a New England school. We covet your prayers for him in his new field of service.

Rev. Garver had the joy of ministering the Word of Life to many during two summer Bible conferences. God blessed with excellent results.

Two conventions in Grand Rapids, Michigan, and San Antonio, Texas, have made the Mission many new friends and have enabled us to spread the ministry in an ever-widening circle.

May God Direct Their Paths

The Mission has ministered the Word to two young girls who were planning to enter a convent.

In Spain the Word has taken root and a number of men are leaving the priesthood. Several of these courageous souls are now in touch with us.

We Request Your Prayers

God's provision for Christ's Mission through His people has been truly marvelous. We ask that you join us in praying for an even greater outreach and for broader opportunities for Him. The program is ever expanding, and each day brings us to the threshold of new victories.

EDITORIAL

Walter M. Montaña



The Name Above Every Name

DOWN THROUGH THE AGES the world has produced its share of great men. The men who kindled the first fire, or cultivated the first seed of wheat, or found a way to use metal instead of stone, or substituted alphabetic sound symbols for hieroglyphic word symbols were as great in their time as Franklin, Morse or Edison in ours.

THE WORLD'S GREAT

The world has given us one Mohammed, one Charlemagne, one Shakespeare, one Napoleon, one Pasteur, one Einstein: but it has been unable and impotent to produce one Saviour, one Christ. The Christ of the Gospels was not of this world. The Saviour of this world came from above. He originated from God, as He said: "I proceeded forth and came from God; neither came I of myself, but he sent me." (John 8:42)

The men whom history records as great were changeable, perishable beings, subject to death. Only Christ is unchangeable, immortal, eternal.

When Ptolemy II gave instructions for the building of the giant lighthouse of Alexandria, he ordered the artist Sostratus to inscribe his name in the most visibly prominent place, thus thinking to immortalize himself in the structure of what became known as one of the seven wonders of the world. The artist complied, carving the already renowned name in cement. But underneath he chiseled his own name, Sostratus, in stone. After centuries of exposure to the pounding surf and the fury of storm-tossed waves, the sea erased the perishable name of the would-be immortal, only to reveal that of the artist.

In like manner, while the names of great men pass across the scene and are all but forgotten, the name of Christ remains, carved forever in imperishable rock, the unshakable foundation of His everlasting church. Only the name of Christ is the same yesterday, and today, and forever.

UNIVERSALITY OF CHRIST

Though Christ was born a Jew, He gave Himself to the whole human race. Though He grew up as the subject of a small exclusive nation, His influence extended beyond national boundaries to include the Samaritan, the Roman, the Cyrenian. He was taught a circumscribed form of religion, but He established a new concept of the worship

of God which He exemplified in His own life of love and service. He belonged to a society which in its bigotry looked with disdain on the Gentiles, the outsiders, but He extended the opportunity of salvation to all mankind . . . "that *whosoever* believeth in him should not perish, but have everlasting life."

Buddha and Mohammed belong to the Orient and are foreign to Western civilization. Only Christ embraces the entire universe.

Christ, who fulfilled the demands of the law, set forth a "new commandment" of love as the visible, outward manifestation of God's indwelling presence. Though He was born under the law of "an eye for an eye, and a tooth for a tooth," He enjoined His followers to "love your enemies, bless them that curse you, do good to them which hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44)

NECESSITY OF KNOWING CHRIST

An orator who was speaking at Hyde Park in London was interrupted by someone who said:

"Christianity has been in the world for two thousand years, but look at the world today."

"Yes," replied the orator, "water has been in the world for two million years, but look at your face!"

Christianity becomes effective in our lives only when we allow Christ to have control of our hearts. The reason humanity is in its present state is that mankind has effectively closed and, as it were, hermetically sealed off the door to its heart, thereby shutting out the One who alone has the power to better humanity's lot. To enjoy the benefits and promises of God, it is imperative for men and women to let Christ work in their hearts, to take possession of body, soul, and mind. Christ is the only "way," as He Himself proclaimed. (John 14:6)

The argument, sometimes advanced, that Christ's words are not always easy to understand or that the Bible, which is the Word of God, is full of difficult or contradictory passages lacks validity for the person who becomes acquainted with their Author, who said, "I am the truth."

SEATED TOGETHER at the table of a pullman dining car were two men, one an astute skeptic

tic and the other a humble minister of the gospel. They were eating a delicious fish caught in the Hudson River. The skeptic, looking at his companion, said:

"I suppose you are a minister of the gospel, sir."

"Yes, sir, I am at the service of my Master."

"That's what I thought. You preach the Bible—isn't that true?"

"Certainly, that's what I do, sir."

"I suppose you find many difficult passages in the old Book and things you don't understand—isn't that true?"

"Oh, yes, some."

"Well, what do you do then?"

"Well, my friend, I simply do what I am doing now as I eat this delicious fish. When I find a bone, I put it aside and continue eating the meat. I leave it to the fool to insist on swallowing the bones."

The infidel, caught without an answer, looked at his watch, murmured an excuse, and left the dining car speechless.

SSAUL THE ZEALOUS persecutor of the early Christian church had doubtless read the twenty-third Psalm, "The Lord is my shepherd," but he did not know Him until his encounter on the Damascus road when he asked, "Who art thou, Lord?" and received the answer, "I am Jesus . . ."

Annas and Caiaphas, both of the priestly lineage, asked Peter and John, "By what power, or by what name, have ye done this?" And they answered boldly, "By the name of Jesus Christ of Nazareth." (Acts 4:7, 10)

IN HIS NAME THERE IS SALVATION

In His name there is power. And in His name there is salvation. The Christian message began with the proclaiming of Christ as the Saviour of the world: "Thou shalt call his name JESUS: for he shall save his people from their sins." (Matt. 1:21) And it gained momentum with the tremendous affirmation of the early apostles: "Neither is their salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

Today men in the name of science may try to make a mockery of these statements and deny them as facts, but as in the case of Saul of Tarsus, they are only kicking against the pricks.

NAPOLÉON, with an extraordinary army of 600,000 men, has taken Moscow, capital of Russia. Confident that he can conquer Russia and eventually the world, he offers the Czar a truce.

As he leads his vast army across the steppes, a few flakes of snow brush his cheek. He smiles and flicks them away. But there are more flakes . . . a dozen, a score, a hundred. The smile stiffens as he wipes his face. Soon there is a storm of snowflakes . . . a thousand, a million . . . The smile is gone, and the confidence, the assurance, vanish away. Men and horses are blanketed with snow

and die in the mountainous drifts. Before long half a million soldiers lie frozen in the snow on the plains of Russia.

Napoleon the demigod, the would-be world-conqueror, has lost.

All the power in the world, all the armies, all the ingenuity of man are as nothing compared to the power of Jesus Christ, who said, "All power is given unto me in heaven and in earth" (Matt. 28:18), and who promised to "as many as received him . . . [the] power to become the sons of God, even to them that believe on his name." (John 1:12)

From earliest history men have denied the existence of this power and have repudiated its divine source.

"God is dead," said Nietzsche the infidel. "We are attending His funeral." But Nietzsche, who preached the doctrine of the superman, ended life like Napoleon, a failure and a prisoner. He spent the last eleven years of his life hopelessly insane.

But these men, wrote the Apostle Paul centuries before, are without excuse. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." (Rom. 1:20)

IN HIS NAME THERE IS VICTORY

The Children of Israel are marching, the Red Sea on the left, mountains on the right, and the armies and chariots of Pharaoh behind. It is a moment of anxiety and terror to the just-liberated Hebrew slaves. But God prepares a pillar of cloud that is darkness to the pursuing Egyptians but a light by night to God's chosen people (Ex. 14:20), whom He leads on to a glorious victory.

Joshua and his army are in the midst of battle and night is approaching. But the Lord, in response to his unusual request, changes the course of nature. The sun stands still and the moon is stayed "until the people [have] avenged themselves upon their enemies . . . for the Lord fought for Israel." (Joshua 10:13, 14)

Peter lies in the inner prison, bound with chains to two soldiers and guarded by special doorkeepers. But the Lord hears the prayers of the church for him and sends an angel to deliver him from the hand of Herod and the Jewish priests and leaders. (Acts 12:4-17)

In the year 1588 Spain's "Invincible Armada," at the command of most Catholic Philip II who was fanatically determined to halt the progress of Protestantism in England and to seize Elizabeth's throne, set out for the English Channel to do battle with the British fleet. Though repulsed by the latter, the Armada would have escaped to Spain with ordinary losses had it not been for a series of violent, unseasonable storms off the coast of Ireland, which spelled a decisive defeat for Roman Catholicism and the eventual victory of the Reformation in England.

Thus the Lord can use even the wind and the

waves to succor them that call on His name. "Lo, I am with you alway," said Christ, "even unto the end of the world." (Matt. 28:20)

BUT PAUL SAYS that the greatest victory is not over men or armies or fleets, but over death. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." (Heb. 2:9) "Death is swallowed up in victory," says Paul, adding, "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:54, 55)

Only in Christ can this victory be appropriated. "Nay, in all these things we are more than conquerors through him that loved us." (Rom. 8:37)

In His name there is life. "I am . . . the life," He declared: "no man cometh unto the Father, but by me." (John 14:6) "He that heareth my word and believeth on him that sent me, hath

everlasting life." (John 5:24)

Today's world is in a state of confusion, perplexity, anxiety. Leaders of every kind are offering their medicines and experimenting with their panaceas for the world's ills, but without Christ they can but fail. Only Christ is all-powerful. Only Christ has the answer to every problem, every ill. Only in Christ can mankind find its refuge. Only Christ can save the world.

At this Christmas season the message of the angels offers the only answer, the only hope for the world. As its melody rings over the earth, let us seek to understand its deeper significance and let us put our full trust in that Name which is above every name.

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord . . .

"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:10-14)

Christian Heritage Correspondence Course

ZEALOUS APOSTLES of evangelical Christianity frequently experience a sense of frustration and often failure when employing their otherwise successful methods of soul-winning to prospective Roman Catholic converts.

More often than not this failure has its roots in insufficient knowledge of Roman Catholic doctrine. No one can, with a fair chance of success, combat a system whose doctrinal tenets and aims he has not first thoroughly investigated. On the other hand, many years of indoctrination during childhood in Roman Catholic schools fortify and protect Catholics against any doctrinal instruction coming from sources other than their own priests and bishops. They are well grounded in at least one doctrine of the hierarchy: that the Roman Church has all the truth and that every one else is in error.

Unfortunately, attempts to convert Roman Catholics to the gospel occasionally reveal such ignorance of their faith on the part of Protestants that they are more apt to react with pity or contempt than with interest. Ignorance and misinterpretation of their teachings are the subject of numerous jokes among Roman Catholics, such as the anecdote of a street preacher in Atlanta, Georgia, who is said to have cried out in a public square:

"These Roman Catholics are spreading celibacy wherever they go. If you people of Atlanta are not on your guard, you will soon find celibacy practiced on your city streets."

There is only one way to approach Roman Catholics: we must gain their respect and confidence through an intelligent understanding of their doctrine. We must be able to meet them on an equal plane by being thoroughly familiar with the

answer to questions such as these:

Where does one find the highest authority in matters of faith and morals?

How does one obtain salvation?

What is a sacrament?

What grace does each sacrament supply?

What is the Mass?

What are indulgences?

What is purgatory?

What is meant by the infallibility of the pope?

CONVENIENT AND PRACTICAL

Christ's Mission, under the experienced guidance of Rev. Stuart Garver, well versed in Roman Catholic doctrine and familiar with the attitude of Roman Catholics, has prepared a series of religious correspondence courses, the first of which is: "Roman Catholic Doctrines Protestants Should Know."

This unique and well documented work, completed after months of intensive study, is geared to provide Protestants with a thorough, comprehensive knowledge of Roman Catholic teaching and to enable them to witness intelligently to their Catholic friends and neighbors. It will also aid them in gaining the respect and confidence of Roman Catholics by providing them with accurate, authentic information.

The first in this series of four correspondence courses covers fundamental subjects of Roman Catholic doctrine, such as: the Church, the Pope, the Authority of the Sacred Scriptures, the Sacraments and Sacramentals, the Mass, Confession, Penance, Indulgences, and Purgatory.

Each lesson provides forms for about two weeks of reading and study. At the end of the second week answers to the questions will be sub-

mitted for correction by the staff of Christ's Mission and returned to the student.

For the convenience of our readers and others, there are two plans: one for individual use, and one for group study. The group study method provides for discussion under a designated leader or instruction by a teacher, either of whom will submit the answers to Christ's Mission for correction.

The extremely low cost (\$2.50) for the new

Christian Heritage Correspondence Course covers the textbook, the return envelopes, and the correction of the answer sheets. For enrollees who are not regular subscribers to CHRISTIAN HERITAGE magazine, a special offer of twelve issues for \$2.50 is now being made. The magazine, with its timely articles and up-to-the-minute news, will prove an excellent supplement to the study of the Roman Catholic question.

What Think Ye of Christ ?

"BABY JESUS DOLL!! IT'S NEW! IT'S BEAUTIFUL! 'IT'S OUT OF THIS WORLD!' It's a doll made of soft vinyl, 11" tall, dressed in pretty pink; gold halo. Yes, you can now cuddle the Baby Jesus, love Him, dress Him. Help bring Christ back into the world. For boys and girls of all ages. Send \$1.98 (postage included) to: PLAY 'N PRAY TOYS, 32 N. Walnut St., Akron 3, Ohio."

THIS ADVERTISEMENT, word for word as it appeared in the Roman Catholic paper *Our Sunday Visitor* several years ago, recently crossed our desk and left a cold shudder in its wake. Illustrated with a picture of this "Jesus doll," the ad was an astounding revelation of the devices which can be commandeered in the name of religion to belittle the person and the majesty of our Lord Jesus Christ, reducing Him not only to an impotent Babe, but to a mere toy, object of commercial interests.

With what diligence Satan works to present to the world a "sweet little Jesus boy" so far humanized and divested of His essential deity as to be "cuddled, loved and dressed." At this time of year the fact that our Lord took upon Himself humanity should in no way dull or diminish the glory that was His from the beginning. But if there can be presented to a heedless people and to helpless children the image of a "baby Jesus doll" rather than the reality of Christ "coming in the clouds of heaven with power and great glory" to "judge the quick and the dead at His appearing and his kingdom" (Matt. 24:30; II Tim. 4:1), then they can all the more easily be led to discard the reverential "fear of the Lord which is the beginning of wisdom." (Ps. 111:10)

Satan's subtle devices are at work on every hand, as he persistently attempts to draw down to low estate the majestic One who said: "I, if I be lifted up from the earth, will draw all men unto me." (John 12:32)

When He who was "in the form of God . . . made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and . . . humbled himself, and became obedient unto death, even the death of the cross," He consummated for us, for all time, His one great act of redemption. Now God "hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." (Phil. 2:6-11)

Since we have "beheld his glory, the glory as of the only begotten of the Father" (John 1:14), how then can anyone presume to make of the glorious person of our Lord a doll for unthinking children—a shockingly blasphemous toy? It is to be hoped that such crass commercialism under the guise of religion is not being repeated this Christmastide.

As for us, we choose not to give way to maudlin sentimentality or yield to the commercial spirit so prevalent at this season of the year. Rather, we recall with reverence and humility that the Christ Child in the manger came to earth to be our Saviour from sin and that He now sits at the right hand of God in power and majesty.

*All hail the power of Jesus' name!
Let angels prostrate fall.
Bring forth the royal diadem,
And crown Him Lord of all.*

*Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all!*

COMING SOON

- HIDDEN FORCES BEHIND MODERN JAPAN
—by the Rev. Gordon Chapman
- WARRIORS OF THE CROSS
—by Sir Douglas Savory
- WHAT THE KNIGHTS OF COLUMBUS DO NOT SAY - Part II
—by G. G. Beam

During the Christmas season most Christians think of Mary as the humble mother whose divine Child was worshiped by shepherds and wise men alike. But to millions of people who call themselves Christian she is the exalted Queen of Heaven who completely overshadows Christ the Saviour and even dominates God the Father.

The Worship of Mary

Examined

IN BRINGING under examination a subject so controversial as the worship of Mary, one is likely to be accused of religious intolerance. Accordingly we wish to state definitely that, while we firmly believe that Roman Catholics are wrong, we hold that they have every human right to be wrong. Furthermore, while we would use every power at our disposal to lead Roman Catholics to the truth as it is in Christ, we would not raise one finger in coercion to hinder them in their worship or belief.

No liberty-loving person can afford to overlook the fact that there is much more than a mere religious aspect to the worship of Mary. There is also the national and even international aspect. Let us remember it is still true that "Righteousness exalteth a nation, but sin is a reproach to any people." (Prov. 14:34)

When those in authority in any nation turn to idolatry, they must expect the judgment of God to fall on that nation in due time. It is our firm conviction that Mariolatry is sheer idolatry and

by **EARL V. PHILLIPS**

that Canada and the United States of America shall yet be caused to recall the words of Micah 6:9, "Hear ye the rod, and who hath appointed it."

Do Catholics Really Worship Mary?

We realize that many Roman Catholic writers try to make a difference in the types of worship rendered, dividing them as follows: "latria" (the highest form of worship) to God only; "hyperdulia" (a lower form of worship) to Mary; and "dulia" (a still lower form of worship) to the other saints. Yet we are forced to conclude that they do in the highest sense of the word worship Mary in practice. This is proved by the position to which she is exalted in their prayers contained in *The Raccolta* to which are "attached holy indulgences." Thus, for instance, we read in *The Raccolta* on page 228:

"Acts of Praise to the SS. Hearts of Jesus and Mary.

"May the divine heart of Jesus and the immaculate heart of Mary be known, praised, blessed, loved, worshipped, and glorified always and in all places. Amen."

Here one sees that the worship ascribed to Christ is also equally ascribed to Mary.

Furthermore Mary is called by Roman Catholics the Queen of Heaven, and praises which belong to God alone are addressed to her. Let us consider, for example, *The Psalter of the Virgin* by St. Bonaventure:

"Psalm 148

"O praise our Lady of heaven; praise her in the height.

"Praise her, all ye men and beasts; fowls of the heaven and fishes of the sea.

"Praise her, Sun and Moon; stars and orbits of the planets.

"Praise her, Cherubim and Seraphim: Thrones and Dominions and Powers.

"Praise her, all ye legions of Angels: praise her, all ye orders of spirits above. Glory, etc."

Again we read: "After all that has been said, we are to consider that Mary is interpreted Lady; this title, also, excellently suits so

great an Empress, who is, in truth, Ruler of things in Heaven, in Earth, and under the Earth; Ruler, I say, of Angels, Ruler of Men, Ruler of Demons, Ruler of each in Heaven, Ruler in the World, Ruler in Hell." (Extract from the *Speculum B.V.M.*, or *Virgin's Looking-Glass*)

And still again we read: "God the Father is so attached to her (Mary) by love that He wishes what she wishes, and permits Himself to be meekly dominated by her. She removes from His hands the power to loose His enemies, she weakens His omnipotence, she draws from Him all His secrets, she blinds Him with her love, removing from His sight our sins when we seek pardon for them through her and in the merits of her Son." (*Bulletin Eucharistique*, October 1899, issued under the *imprimatur* of the Archbishop of Montreal, Canada. Copied from "Is There Salvation Within the Roman Catholic Church?" by George R. MacFaul, p. 61)

Surely this is sufficient to prove that "latria," the highest form of worship, is indeed rendered to Mary by Roman Catholics.

Where Did Mariolatry Originate?

Since Mariolatry is not taught in the Scriptures, the question naturally arises, "Where did it originate?"

To answer this fully and to trace it down through its long history would be both tedious and involved, but there are many strong reasons for believing it can be traced back to Nimrod of Gen. 10:8, 9 and his wicked wife. However, we know that Baal worship was developed in Babylon and spread to the ends of the earth. Jesuit missionaries found the counterpart of the Madonna and Child in China, India and Japan, and it was already known in Greece, Egypt, and other lands.

This religion was the cause of God's judgment falling on Israel. In following the religion of Baal, Israel set up the image of Jealousy (Ezek. 8:3-5) which was a woman with a child in her arms; they kept up the "weeping for Tammuz" (Ezek. 8:14); they

worshiped the Queen of Heaven, to whom they burned incense. (Jer. 44:17-19, 25) Because of these, Israel learned that it was God who appointed the rod. (See the fully documented treatise on this phase of the worship of the mother with a child in her arms in *The Two Babylons*, by Alexander Hislop)

Unknown in Early Church

The worship of Mary in any form was not found in the early Christian church, but there was an ever-growing tendency to exalt her. Schaff and Herzog, *Encyclopaedia of Religious Knowledge*, Vol. III, page 1423, states:

"In spite, however, of all the glorification which was lavished on her character and life, at the end of the fourth century people were not yet prepared to worship her, or to pray to her. She was a saint, but she was not without faults and shortcomings. The *Quaest. et Respons. ad orthodoxos*, of the fifth century, is indeed the first attempt of retouching, by means of a tricky exegesis, the picture drawn of the mother of our Lord in the Gospels. As, at the same time, the pagans began to enter the church in great masses, naturally carrying along with them the great bulk of their pagan ideas, a general though instinctive demand for a female principle in the deity became active in the church."

Other authorities show that such a female principle was unknown in the church until Constantine had made the Christian religion the state religion in the early part of the fourth century. The churches then became flooded with unregenerated pagans. This of course brought the inevitable fruit of spiritual degeneracy and desire for pagan ceremony within the church itself.

However, it was not until the early part of the fourth century that a great turning point came in Mary's position within the church. At that time there was the great Nestorian controversy over the question of the name for Mary. Would she be known as the Mother of Christ, or the Mother of God? The synod of Ephesus, in 431, decided in favor

of Mary, Mother of God. From that time, the worship of Mary was considered established.

Differences of Opinion

After the Council of Nicaea, in 787, images of Mary became a familiar sight in the churches, homes, and in the streets or roads.

In the eleventh century, she was exalted to be known as Queen of Heaven, and in some countries Saturday was set apart for her worship. Early in the thirteenth century, the synod of Toulouse fixed a fine for those who failed to attend church on Saturdays in her honor.

One must not think that the whole Roman Catholic Church was of one opinion in the worship of Mary—far from it. For example, Adam Baillet, in his *De la devotion à la Ste. Vierge* (Paris 1693), declared the doctrines of the church concerning Mary to be empty flattery, and demanded great limitations and modifications of her worship. Muratori, in his *Esercizi spirituali* (1723) admits that the worship of the Virgin may be useful, but asserts that it is not necessary. In 1784 Emperor Joseph II ordered all the hearts, hands, and feet of gold and silver which had been presented on the altars of Mary as votive offerings, removed from the churches.

The next great stride forward in Mariolatry came December 8, 1854, when Pope Pius IX declared Mary conceived without sin, and thus the Immaculate Conception of the Virgin Mary became an official dogma of the Roman Catholic Church.

It is interesting to note that many of the church fathers and popes rejected this teaching and declared Mary born in sin. Augustine says, "Mary, springing from Adam, died because of sin; and the flesh of our Lord, derived from Mary, died to take away sin." Antoninus, Archbishop of Florence in the fifteenth century, who was afterward canonized, collected authorities on the subject, and says, "If the Scriptures be duly considered, and the saying of the doctors, ancient and mod-

ern, who have been most devoted to the glorious Virgin, it is plain from their words that she was conceived in sin." Gregory the Great says, "For He (Christ) alone was truly holy." Innocent III says, "Eve was produced without sin, but she brought forth in sin; Mary was produced in sin, but she brought forth without sin."

Mariolatry Unscriptural

According to Roman Catholic teaching, Mary would thus be lifted out of the family of the redeemed and gain entrance to glory by her own right. Yet she

said, "My spirit hath rejoiced in God MY SAVIOUR." (Luke 1:47)

The next step in the exaltation of Mary is modern indeed, and was taken November 1, 1950, when the Assumption of Mary was declared a dogma of the Church of Rome by Pope Pius XII. This teaching, simply stated, is that when Mary died, her body was carried to heaven by angels and saw no corruption.

There is no authority whatsoever for such exaltation of Mary to be found within the pages of God's Word, but instead we read such statements as Isaiah 42:8, "I am the Lord: that is my

name; and my glory will I not give another, neither my praise to graven images."

Surely nothing could be clearer than the message of salvation as it is found in Christ alone. Christ died for our sins according to the Scriptures, was buried and rose again the third day according to the Scriptures. The Scriptures declare further that if one accepts this great truth by faith, trusting only Christ's atonement to make expiation for his sins, he has eternal life.

May God lead each one to whom this message comes into this full and free salvation.

The Two Faces of the Madonna

THAT ROMAN CATHOLICISM and Buddhism have much in common in Taiwan, was the observation made recently by the Rev. James Garrison, a Conservative Baptist missionary. According to a report in United Evangelical Action, he has listed thirteen similarities, as follows:

1. Both religions have priests who wear special garbs and represent God to the people and vice versa.

2. In Buddhism, as in Catholicism, there are nuns who wear a special garb and shave their heads.

3. In both religions, priests and nuns try to live in celibacy.

4. Both religions practice asceticism, believing that by cutting one's self off from society a greater degree of holiness may be obtained.

5. Both believe in an after-life process of purification. With Romanism it is purgatory; with the Buddhists it is a wheel of life where one keeps being reincarnated until purified.

6. Both worship a Holy Mother. In Taiwan, every Madzu temple is for the worship of this Holy Mother.

7. Both pray for the dead.

8. Meat is forbidden to all ardent Buddhists, as it is on Friday to all ardent Catholics.

9. Both admit no knowledge of a present salvation. Only after death can one know that he has obtained this privilege.

10. Both use relics as an attraction to the faithful. There is a famous temple in Ceylon that supposedly houses Buddha's tooth. It reminds me of the many cathedrals in Europe with enough wood of the Cross to make several crosses, and enough fingers of Peter's hand to make several hands.

11. Buddhism, like Catholicism, uses set prayers and a rosary.

12. Both use icons (images) in their worship.

13. Both religions largely base salvation on good works. . . .

To the foregoing list, Mr. Garrison



Roman Catholic Madonna



Buddhist Madonna

could have added the following: the tonsure, the mitre, the office of the two choirs, litanies, a comparative liturgy, the exorcism, holy water, incense, censers supported by five chains, the worship of "saints," lighting up of wax candles to the gods called saints, celebration of the mass with bread and wine, extreme unction, special sacrifices for the dead, divers feasts, penances including scourgings, the Cross, processions, and the infallibility of Buddhism's supreme leader. Even the name of the Buddhist mother goddess, Tien-how, literally means the Queen of Heaven.

(The Midnight Cry, Sept. 1958)

The year 1959 marks the 450th anniversary of the birth of John Calvin, the 400th anniversary of his edition of the Institutes of the Christian Religion, the 400th anniversary of his founding the Academy of Geneva, the 400th anniversary of the First General Synod of the Reformed Church of France, the 100th anniversary of Presbyterianism in Brazil, and the commemorative dedication of the restored Calvin auditorium in Geneva, Switzerland.



Giant of the Reformation

JOHN CALVIN, "the intellectual giant of the Reformation," was born July 10, 1509, at Noyon, France. His father, a Procurator Fiscal and Notary Apostolic to the Church, hoped that his son would follow in his footsteps and dedicate his life to the service of the Holy See.

Endowed with a brilliant mind and pursuing his studies with almost reckless abandon at the Universities of Paris, Orleans and Bourges, young Calvin studied the Greek Testament, newly translated by Erasmus, and the sermons of Martin Luther, his illustrious predecessor in the great task of the Reformation. Keenly perceiving the wide chasm that separated the medieval Church from the authentic teaching of the Gospel, he courageously renounced his decision to enter the service of the church and graduated in law instead.

Forced to flee from France, he arrived at Geneva, Switzerland, in 1534, where the imposing Cathedral of St. Pierre, under the leadership of William Farel, had already been taken over by the Reformed faith. It was here that Calvin, Farel, Beza, John Knox, and other crusading figures of the Reformation carried on their valiant fight against the corruption and errors of Rome.

Fiery Brand

Dignified Geneva, under the influence of the gigantic spirit and superior intellect residing in the frail body of John Calvin, became "the power house of the Protestant world." "Nothing in Europe was safe from the fiery brand with which he set every-

thing in flames"—that fiery brand which he hoped would scorch away the errors and perversion of Rome to smooth the way for a resurgent church of pristine Christian purity.

Calvin gave to the young Reformation a stability, organizational strength, leadership, and enduring tenacity of purpose which set the Reformed Church on its victorious path for centuries to come. He was "pre-eminently the organizing and unifying force of the Protestant Reformation."

It was here in Geneva that he began and completed work on his *Institutes of the Christian Religion*, which was to become the text book of the Reformation. The literary achievements of this frail man are almost unbelievable. His collected writings fill fifty volumes, and his sermons, theological writings and commentaries have remained fundamental guideposts of faith and inexhaustible sources of inspiration to this day.

From Geneva Calvinism spread out to become the foundation of the Protestant movements in France, Scotland and Holland, and a major influence in Germany and England, whence it extended to the New England Colonies. In France, where it was most bitterly persecuted, stout martyrs of the Reformed faith gained converts in ever-increasing numbers while thousands of refugees from brutal oppression

carried the seed of the Reformation to the countries of Europe and to the New World. These French Protestants were nicknamed "Huguenots."

Commemorative Auditorium

Next to the venerable Cathedral of St. Pierre in Geneva is an 800-year-old building known as the Calvin Auditorium. Exiles from the countries of Europe, and many hundreds of students, came here to hear John Calvin, Beza, Farel, and John Knox, and to study and write under their tutelage.

This auditorium has now been restored and on June 1st of this year was solemnly dedicated as an International Reformed Memorial. It will house a permanent religious exhibit of the history, life and work of each Church of the Reformed family. It will also serve as a center for worship and religious gatherings. Under the guidance of the World Alliance of Reformed and Presbyterian Churches, the nearly-completed work of restoration has cost more than \$160,000.

At the dedication ceremonies on June 1, 1959, Dr. Harrison Ray Anderson, pastor of the Fourth Presbyterian Church of Chicago, who served as chairman of the restoration committee, surprised his listeners by reading a letter sent by President Eisenhower on the occasion of the Calvin commemorations.

(Continued on page 19)

CALLED...

according to His purpose

"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus." —II Timothy 1:7-9.

by the REV. REAL D'ANJOU

IT IS IMPOSSIBLE to relate the story of my conversion without speaking of my mother. With Abraham Lincoln I can say, "All that I am or hope to be I owe to my angel mother." After God, she was indeed the great factor in the story of my conversion. I say "after God" because conversion is not the work of man but that of the grace of God. The Apostle Paul did not understand otherwise when he wrote, "By the grace of God I am what I am." (I Cor. 15:10)

The road which leads to the eternal light of truth may sometimes be long, sometimes short. A very strong obsessing idea or a simple fact can today engender in a soul an intellectual evolution which tomorrow will be transformed into revolution. An unexpected circumstance, tucked away somewhere in God's wise providence, will break the last fetters of resistance, leaving in its wake no more groping, no more hesitation, but replacing the darkness

of doubt with blissful spiritual security. The truth can make one free (John 8:32), bringing the dawn of certainty of salvation to those born of water and the Spirit.

The road that was to lead me to the truth was long and arduous. It was only by degrees that light penetrated the obscurity of my heart. I must go back to the early years of my childhood, adolescence and early priesthood years in order to show how the Lord was preparing me to become what I am today: a minister of the Word, a minister of the Gospel.

Love, the Guiding Principle

It is much easier to hate than to love. Love requires without ceasing the denial of ourselves. It demands sacrifice, devotion, generosity, and courage. All the victories of life are the price of sacrifice. Without the cross there is no crown.

My good mother had that kind

of love and transmitted it to me. One might say that the poor and needy of the world were her beloved ones. Without prejudice of race, nationality or creed she welcomed the stranger to our home. It was in this love that I was later on to find the courage to overcome difficulties and to endure the injustices of which I was to be the victim.

It was through this love that I looked upon life and wrote as a young student of philosophy, "Life is a perpetual ascension to love"—a concept from which I never departed.

I owe also to my mother my affection for the gospel. She sowed the first evangelical seed in my heart. In a book of "Select Thoughts" which she had handwritten for me, a sentence from Pascal struck me deeply: "Only a return to the Gospel of Christ can save our society from the abysses open before it."

In this thought I found the ideal of my life and believed that

the shorter and surer way of attaining it was to enter a cloister, become a priest and save souls by my prayers, mortifications and sermons. I entered one of the strictest orders of the Roman Catholic Church, that of the sons of Francis of Assisi.

Love Tested in Sacrifice

I did not find it easy to leave my widowed mother, who had no other children besides myself to assist her in old age. Trusting in God, she raised no objections to my decision. Only God knows the sacrifice of this leave-taking.

It planted in both of us the first germ of the true faith, of that unshaken confidence and assurance which confidently leaves everything in the fatherly hands of God.

At the early stage of my life in the cloister, God in His wisdom began to purify my heart. It is impossible, in the frame of this article, to recount all my trials and to speak of my doubts during the many months in the supposed presence of God in the Eucharist. Suffice it to mention my greatest trial of all: the enforced delay of my solemn profession, that is to say, the pronouncement of my last vows.

According to the ecclesiastical code of the Roman Catholic Church, after three years of temporary vows in the order we are called upon to pronounce our last vows binding us to the order in lifelong poverty, chastity and obedience, or else return to civilian life.

All my companions were admitted but me. I had entered the order to die there and did not intend to get out from the monastery.

As I have mentioned before, I was the only son of my widowed mother. In such a case Canon Law demanded that the Franciscan order contract certain obligations toward my mother.

The superior of the Franciscan order had admitted me to temporary vows without the previous approval of his council, but as a matter of fact I was now a member of the order.

For about three more years I found myself in a state of uncertainty about my future. I

suffered humiliation before my companions and other monks to whom I could not reveal the reason for the repeated postponement of my solemn vows without seeming to blame my superiors.

At long last the whole matter was submitted to Rome and, although only a young monk, I won my case. In the same year, I made my solemn vows, received the subdeaconate, deaconate, and was ordained a priest.

Blessed affliction in which I saw the finger of God, through which I learned to submit myself to the will of God! Blessed affliction which prepared me for more difficult fights, for weightier decisions, for greater sacrifice and victory!

In spite of my efforts to remain in the order, although the Franciscan frock had become heavy on my shoulders as a result of the cold war against my superiors to attain this end, I was forced to leave. The studies, the severity of the discipline, the fastings, the rising for prayer at midnight, the austerities and moral sufferings had exhausted my physical strength.

In the Master's Vineyard

At the recommendation of the physician of the order to the superiors, supported by the advice of my spiritual director, the will of God being clear and manifest, I entered the secular clergy.

I left the Franciscan order with some regret. It is, in the words of a Protestant writer, "the most evangelical one in the Catholic Church." The Rule of Francis of Assisi begins with these words which, according to the custom of the order, are read every Friday of the week: "The Lord has revealed to me, Brother Francis, that we should live conformably to the holy Gospel of Our Lord Jesus Christ."

My stay in the Franciscan order had surely helped to increase my love for the Gospel of Christ. It was a sojourn according to God's purpose, as became clear to me in later life.

After only six months as vicar, my bishop appointed me parish priest. According to Canon Law, three years of probation are allowed to the subject who leaves

his order to join the secular clergy. After this lapse of time, he is free to return to the monastery or to remain in the diocese to which he has been admitted provided his bishop is satisfied with him.

It seems that my bishop was already satisfied with me because he wrote an eulogistic letter to Rome about me in order to obtain dispensation of my three years probation. Rome answered affirmatively and I was *incardinatus in perpetuum*—incardinated forever to the territory of his jurisdiction.

"He Loved Them"

I will never forget my parish and my parishioners. Humanly speaking, I was happy, along with my mother, because we were very much loved. I did not meet with any difficulty. With the exception of four parishioners who opposed me for political reasons and personal interests, I had no enemy even among the Protestant families who were living in my community. They loved me. I loved them also and served them with an untiring devotion. That is why one of them said one day, "On the tombstone of Father d'Anjou we will engrave these words, 'He loved them till the end.'"

It was in this parish that I heard the call of the Master. It was in this parish that I became a minister of the gospel, that I first preached repentance. It was here that I built a church for the eighty families who followed me when I left the Roman Catholic Church, a church especially erected for me with Canadian and American donations, a church separated only from my former church by the national highway and by a fence from the Catholic cemetery.

Humanly speaking, I was happy in my parish, but spiritually I had no peace.

Clouds on the Horizon

At the end of the second year of my ministry, serious doubts came to my mind about the validity of my church. I will speak only of the most important one because it was the reason for my decision and determination: the

inefficacy of the sacraments such as the Eucharist and Penance.

As many people know, the sacraments of the Roman Catholic Church are the ordinary channels of grace, the means of salvation. The child, for instance, who dies without baptism does not go to heaven and will never see God.

I realized that the frequent reception of God, of the body and blood of Jesus Christ in holy Communion, did not change anybody. More than that, I knew through the confessional that most of the people receiving communion every day were far from being my best parishioners.

In my parish there lived a man, nicknamed St. Joseph by the children because of his age and his gray beard, who was regularly stealing milk from my cow but never confessed that sin and was receiving communion every morning.

Those who continue to think or say that auricular confession is transforming people are mistaken or are knowingly telling lies. There are some good-natured souls who sometimes take advantage of the advice given by the priest as a director of conscience inside or outside of the confessional, but the sacrament of penance by itself does not transform nor is it a means of spiritual progress.

Those who with such frequency receive the body and the blood of God in communion should be angels on earth.

I heard numerous confessions—not only of laymen—during my four years in the parish, and I must affirm that the sacrament of penance does not change anyone, regardless of the disposition of the penitent.

I heard the confessions of some people in the evening who were obliged to come back the next morning to confess again in order to receive communion without mortal sin on their conscience.

Doubts About the Sacraments

Why does the sacrament of penance fail to produce the desired effect? One of the primary reasons is that the penitent surrenders to the priest the respon-

In God's Time

God's plans like lilies pure and white unfold,
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.

by M. R. SMITH

sibility of his soul. People make light of transgressing the law of God since all they have to do is come to the confessional and receive absolution. There are Catholics living for months and years in the state of mortal sin, leaving confession to chance, who, if they happen to die in that state without contrition, will be punished with eternal damnation, according to Roman Catholic doctrine.

Though I could not classify my doubts with scriptural texts, I was convinced of the uselessness of the sacraments and desired to get away from it all—but when and how?

With my mother advanced in years, I feared I might shorten her life by informing her of my doubts. I decided to leave the church after her death.

On the other hand, she had her own convictions. Sometimes she told me with humor, "When I pray, I go directly to Jesus Christ. I do not give my messages to anyone else. I fear that they will not reach God."

Later, after her abjuration of the Roman Catholic Church, she confided in me that she had never believed in the supremacy of the pope but had not revealed this to me because I was a priest.

She feared lest she hurt my feelings by speaking of her doubts, just as I had dreaded worrying her by revealing my own.

The Storm Breaks

When the lumber mills, the only means of support for my parish-

ioners, were suddenly closed, all but three or four families of my parish found themselves in dire poverty and misery.

According to an agreement between the two governments of Quebec and Ottawa, families in need were henceforth to receive a monthly check for what was called duress-relief.

Unfortunately, there are always individuals who do not hesitate to take advantage of the misfortune of others by enriching themselves at their expense. In this case, the distributor of the duress-relief was depriving a number of families for successive months of their checks, using their money for his own purposes, until the situation became unbearable.

At my urgent request, the Ottawa government investigated. The distributor, his close friendship with the bishop affording him no protection, was found guilty and dismissed from his office by the two governments. The investigation had revealed the forging of checks. On the list of needy families for which the distributor had solicited government checks were some names unknown in my parish, not to mention some names of persons buried in the cemetery.

All the families who had thus been deprived of their checks were reimbursed. I took it for granted that my bishop would be highly pleased to learn that the poor of my parish, Protestants as well as Catholics, had received fair and just treatment

from the government, even though the guilty distributor had been his very close friend.

But shortly after these events, my bishop, without further ceremony or explanation, demanded my resignation from the parish I had served for four years. He demanded my resignation because, according to Canon Law, he could not remove me from my office as parish priest. Without resignation on my part, the same Canon Law specifies, my successor would be considered a usurper.

This obvious injustice was interpreted by the people and likewise by some brother-priests as an act of vengeance on the part of the relief-check distributor. Press reports expressed openly the same opinion: "Bishop, friend of public thief, forcing honest priest to resign . . ."

My parishioners, Protestants with them, twice foiled a priest's attempt to take my place. The bishop sent another priest who did not finish his term, and finally there were three priests where one would have been sufficient.

Road to Damascus

Now my mother and many other parishioners stayed away from the church. That is how the Lord opened the road to Damascus, through unexpected circumstances which were to lead me to the realization of my ideal: to speak the truth with love. I left the Roman Catholic Church!

Unfortunately I knew Protestantism and its adherents only through the books I had studied in the seminary.

With my inquisitiveness leading me from one Protestant church to another, I met a priest who for fifteen years had been the first superior of the Trappists in the west of Canada, Rev. Rahard—a man who in seven years brought more than ten thousand Catholics to Protestantism.

He gave me the New Testament of Fernand Faivre to read in which are underlined the essential truths of salvation and verses condemning the unanswerable teachings of the Roman Catholic Church.

That same evening I started reading the Gospel he gave me and read throughout the night until I finished.

I was convinced, for instance, that only God, who knows the profundity of the human heart, could forgive sins and give perfect peace. (Mark 2:7; Luke 5:14; I John 1:7, 9) I learned that the indispensable condition for forgiveness was to forgive those who trespass against us (Matt. 6:12, 14; Mark 11:25, 26); that there is only one Mediator between God and man—not a priest nor sacrament of penance (Luke 18:13, 14; 23:34)—but Jesus Christ (I John 2:1; I Tim. 2:5); that Jesus Christ did not transmit any power to anyone on earth to forgive sins; that the sentence, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:23), cannot be understood according to the interpretation of the Roman Catholic Church, which puts the Word of God into contradiction with itself.

I was convinced that God dwelt neither in the tabernacle of the church nor in the host (Acts 7:48); that the Lord's Supper was a memorial (Luke 22:19; I Cor. 11:26); that I could not eat and digest God; that according to the epistle to the Hebrews the sacrifice of the Mass could not be in any way the renewal of the sacrifice of the cross (Heb. 9:22 28; 10:10-18).

In the Service of the Gospel

In Montreal I found someone waiting for me, offering employment other than that of writing for a newspaper. This Someone was Christ. He was asking me to become a fisher of men, to teach and preach the gospel, the most sublime task in the world.

I could now clearly see the truth. I was persuaded and assured that despite her secular claims the Roman Catholic Church could not be the Church of Jesus; that the pope in the splendor of the Vatican could not be the vicar of Him who had no stone on which to lay His head and who said, "All they that take the sword, shall perish by

the sword," and whose doctrine is summarized in one word: love.

I was seeing, as I see today, that the world needs a complete return to the gospel as understood in their time by Martin Luther and John Calvin, who founded no new religion but had linked the chain, broken for a thousand years, between the primitive church and the rest of the universe.

In order to respond to the calling of the Master, I realized that I would need unshakable faith and courage. I would have to be ready to accept all sacrifices, admit that I was mistaken, give up a past dear to my heart. I must leave my family and friends. I would have to be prepared to face the persecution of the hierarchy, which does not forgive the priest who quits its ranks. I would have to launch out into an adventure the future of which I could not predict.

Despite all these prospects looming ahead of me, "I conferred not with flesh and blood" (Gal. 1:16), but with God and my conscience. I decided for Christ. I came back to my parish to preach the gospel to my parishioners. Eighty families followed me when I left my church and my purgatory.

God in His unspeakable purpose had prepared us, my mother and me, step by step for this great decision for Christ.

"My son," said my mother, "I never requested you to be a priest but only to be a good man. You know more and better than I do. Follow the desire of your heart."

Some months before her death, she officially left the Roman Catholic Church. In her letter of abjuration are written these words, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." (Luke 2:29, 30)

On her deathbed, knowing all the injustices of which I had been and was to be the victim, she breathed these words, her last: "My lad, forgive—forgive!" This was her last will—the will of love—received with love.

As I mentioned, the bishop had

sent three monk priests to take charge of my parish and had increased the number of nuns to seven in order to counteract me and stop the people from coming to my meetings.

They tried their utmost to discourage the people who followed me, saying, "D'Anjou will leave here and never come back. He will have no cemetery, no church, no congregation."

But one sunny day in July, a loudspeaker allowed the people outside to follow the dedication service of my new church and hear the hymns and the preaching of the gospel.

The monks on the veranda of my former rectory, about two hundred feet from my new church, followed the ceremony of the dedication of this new Protestant church.

In my speech of welcome, I reminded my listeners: "Men have said that d'Anjou will leave here and will never come back; d'Anjou will have no cemetery, no church, no congregation.

"This morning, d'Anjou is here. He has a cemetery. He has a

church built with the donations received from American and Canadian benefactors. He has a congregation consisting of former parishioners who have followed him and who are joined on this glorious day by many distinguished visitors, laymen and ministers of different denominations, coming from all parts of Canada and the United States.

"Those who made these predictions thought they were fighting against d'Anjou, forgetting that they were fighting not against a man but against the gospel of which the Apostle Paul writes, "It is the power of God." (Rom. 1:16)

All by the Grace of God

This short story of my conversion is not written to express my contempt for my former church and superiors. On the contrary, I am grateful to those who, according to God's plan, were instrumental in making me depart from the Roman Catholic Church to become a minister of the gospel. My former superiors will be judged by God according to their

works. As for myself, I will be judged according to my conscience.

I prefer to live honestly and die anathematized than to live and die dishonestly without anathema.

This testimony is written to bear witness to the truth of the gospel; to illustrate that the conversion of a man is not the work of man but of God; to indicate that "by the grace of God I am what I am"; to show how God uses vile vases of this world in order to manifest His glory and love. It is written to prove that He never forsakes those who commit themselves to Him, believing in Him only; that He is no "respector of persons" (Acts 10:34); that "he abideth faithful; he cannot deny himself" (II Tim. 2:13); and that when Christ enters a soul, He enters always with His cross.

Since my conversion I have only one Master: Christ . . . only one book: the Gospel . . . only one ambition: to declare the works of the Lord, to love and serve Him and my fellowmen, brothers in Christ.

Giant of the Reformation

(Continued from page 14)

The President's message read: "I understand you are soon to leave for Geneva to participate in the rededication service for the historic John Calvin Auditorium. Won't you please convey to our fellow Christians in the Alliance of Reformed Churches my hearty good wishes on this important occasion."

Dr. Anderson said in his address that "for nearly 750 years, men have worshiped God in this holy place. Here Calvin and Beza taught and John Knox and others preached. From this place men went forth to found schools, build hospitals, reform churches, and form free nations.

"Think of what my country owes this little auditorium. John Locke of England was taught by a Dutch Huguenot, and James Madison, who helped write the American constitution, was taught by John Witherspoon,

who had come to Princeton from Scotland and its Reformed Church. Think of what the Reformed and Presbyterian Churches of the whole world owe to this little place. Mark how the handful who learned here have become a mighty host of over 40 millions in many lands."

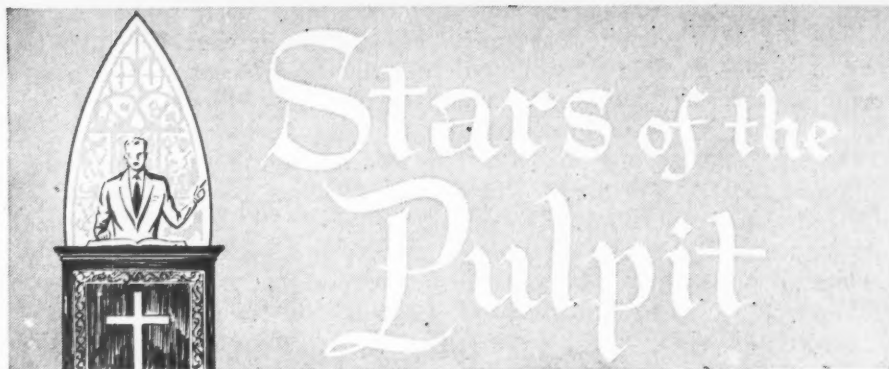
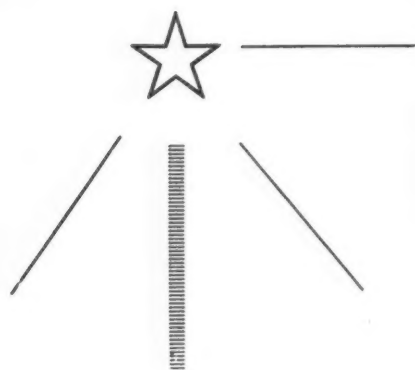
Reformation Needed Today

God grant that we Christians in the United States may remain faithful to the Christian heritage which John Calvin and other great men of the Reformation salvaged for us from the scrap heap of medieval doctrine and depravity. The heroic example of these men and the unstinted spirit with which their followers frequently forfeited life and property in order to remain loyal to the Christ of the Bible, should at the very least induce us to examine our conscience and awaken us to

the need of an honest reformation within our own hearts and souls, for as Dr. A. W. Tozer says in *The Alliance Witness*:

"Evangelical Christianity, at least in the United States, is now tragically below the New Testament standard. Worldliness is an accepted part of our way of life. Our religious mood is social instead of spiritual. We have lost the art of worship. We are not producing saints. Our models are successful businessmen, celebrated athletes and theatrical personalities.

"We carry on our religious activities after the methods of the modern advertisers. Our homes have been turned into theaters. Our literature is shallow and our hymnody borders on sacrilege. And scarcely anyone appears to care. We must have a better kind of Christian soon or within another half century we may have no true Christianity at all. Increased numbers of demi-Christians are not enough. We must have a reformation."



THE GLORY OF

by the Rev. Samuel M. Zwemer, D.D.

THE BIRTH OF JESUS in the manger at Bethlehem was not a fortuitous event. It did not just happen. Paul the Apostle speaks of "the eternal purpose which he [God] purposed in Christ Jesus" (Ephesians 3:11).

The first reference chronologically to the birth of Jesus in the whole New Testament is in one of Paul's earliest epistles, Galatians 4:4, 5. That epistle, everyone knows, was written before Mark and Matthew penned their Gospels, and long before John wrote his prologue. "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." This was written centuries before the Christian church began to observe the birthday of Jesus. Yet it tells *when* Christ came, *how* He came, *whence* He came, and the *purpose* of His coming.

According to both John and Paul, the birth of our Saviour at Bethlehem was the one divine event in which all other events culminated. This was the crisis of history, the goal of Old Testament prophecy, the greatest occurrence since the creation, and therefore once again "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7).

In our day we are told to look for "the historic Jesus," the man of Galilee, a teacher sent of God, the friend of the outcast and the oppressed, the critic of society and the Jewish church, very like other great reformers even in His limitations. But a merely human Christ, no matter how humane and tender, cannot suffice. We need the Lord of Glory, the Christ of eternal love and eternal redemption. We need a Saviour who is alive forevermore and who abolished death and brought life and immortality to the world by His incarnation.

THE MANGER

At the coming of the Second Adam, the Saviour of mankind, all things were ready. It was the "fullness of the time." Paul uses this expression: "When the fullness of the time was come, God sent forth his Son" (Galatians 4:4).

The four hundred years between Malachi and Matthew are not adequately represented in our Bible by the blank page that divides the Old Testament from the New Testament. On that page we must inscribe the fullness of preparation, the fullness of expectation and the fullness of despair before the coming of the Redeemer.

Then, in the fullness of time, to those that were waiting and expecting, like Anna, Zacharias, aged Simeon and many more, "the Sun of righteousness [arose] with healing in his wings" (Malachi 4:2).

The Stumbling-Block of the Manger

The Manger has always been a stumbling-block to unbelief even as has the Cross. From the days of Celsus to the Modernists of our time, the early chapters of Matthew's Gospel and Luke's narrative of the birth of Jesus were put aside as unworthy of acceptance. Others esteem the mode by which Jesus is reported to have begun His bodily existence as unessential to faith. But we should write Ichabod ("the glory has departed") over the Manger if these early records of the birth, the shepherds, the star, and the song of the angels were myths.

The historicity of the documents, however, is evident from their very nature. Religious myths are common enough, but they were not put into the Gospels. Peter, in his epistle, writes: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty" (II Peter 1:16).

And Luke puts, as preface to his Gospel, words that would stamp him as deliberately untruthful and unhistorical, if what he tells in his first two chapters is all fable. Ramsay has shown

that Luke is an accurate historian in all his geographical and chronological references both in the Gospel and in the Acts.

There are those who accept the miracle of the Resurrection and nevertheless stumble at the doctrines of the virgin birth. Yet the two-fold miracle is perfectly congruous. "Supernatural birth," as Dr. John McNaugher remarks, "is a most credible and befitting preface to a life consummated by rising from the dead; nothing could be more intrinsically congruous. As in the resurrection the career of Jesus received its appropriate finale, so in the virgin birth that career had its appropriate prelude."

The virgin birth belongs to that essential and primitive and permanent Christianity which is truly universal. Evidence for it can be found in the epistles of Ignatius, in the apologies of Aristides and of Justin, in the writings of Irenaeus, Tertullian, Clement, and Origen. Subsequently, we find it in all the great creeds of Christendom. It was believed always by everybody and everywhere in the Christian church. Those who make it a stumbling-block do so through unbelief.

Mary, the Mother of Our Lord

If we turn to the Scriptures as the only rule of faith, Mary is revealed in the Gospels as a woman of deep piety, poetic imagination, constant faith, and spiritual insight. She is, above all this, and because of all this, the chosen mother of our Lord and Saviour.

Mary was a poet. The Magnificat in Luke's Gospel is a song of triumph in which there are twenty references to the Old Testament, and yet it was a new song on her lips—the best known and most widely used hymn of Christendom: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke 1:46, 47).

Mary was also a mother. Do not forget that she had all the honor and much of the anxiety and care of every mother. Her great task was to guide the child Jesus into manhood, to watch His growth and direct it as He increased in wisdom and stature.

When one of the mothers of Israel cried aloud that Mary was blessed because of her close physical relationship to our Lord, He corrected her and said, "Yea rather, blessed are they that hear the word of God, and keep it." (Luke 11:28) Mary did both; and so can we.

The silent years at Nazareth are eloquent to all who have learned the grace of being quiet, the art of meditation, and who, like Mary, lay up in their hearts the mysteries of God's love. For her, as for us, there was no other name, no other way to be made pure and whole. "My spirit hath rejoiced in God my Saviour."

Joseph the Carpenter

Joseph seems a dim figure in the background of the gospel narrative; yet his whole-hearted devotion, his faith in God and in Mary, even in the face of possible slander, are indicative of great character.

The gospel was first preached to Joseph and he accepted it: "Joseph, thou son of David, fear not . . . Mary thy wife . . . shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." (Matthew 1:20, 21) And he believed.

Mary marveled and wondered and dreamed. But Joseph was a man of action, and in the entire narrative he makes decisions and proves his faith in God by obedience. He, like Abraham of old, "when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Hebrews 11:8). His obedience was unquestioned and instantaneous in circumstances that try men's souls.

The four journeys of Joseph, from Nazareth ninety miles to Bethlehem with a young woman about to become a mother, from Bethlehem to Egypt with the Babe and His mother, then back again to Galilee and Nazareth, surely entitle him to a place among the heroes of faith.

By faith Joseph accepted the high call of God to become the husband of Mary, the foster-

father of our divine Saviour, and the head of the household where Jesus spent thirty years of His earthly life in obscurity. For all those silent years Joseph, as well as Mary, beheld something of His glory as He, under their care and nurture and admonition, grew in stature and wisdom and favor with God and man.

The symbol of the star, whether six-pointed or five-pointed, has received Christian significance because it is associated with the feast of Epiphany and the visit of the Magi. It is far more appropriate as a Christian symbol than the yule-log, the tree, the holly and mistletoe. All of these have no real Christian significance, but were associated with pagan festivals which occurred at about the same time of year.

In twelve short verses we have the whole story as told by Matthew. But scores of poems, dozens of famous paintings and many volumes record the interpretation of that visit of the Magi and the glory of the star.

The Song of the Angels

An angel to announce to lowly shepherds the birth of a Babe in a manger! A multitude of heavenly messengers singing the *Gloria in Excelsis* to a Saviour who is Christ the Lord!

Only Pauline Christianity can understand the glory of that angelic song at Bethlehem and all its import. The echo of that song rang down the ages, and John, on lonely Patmos, heard it in the voices of "ten thousand times ten thousand, and thousands of thousands" (Revelation 5:12). So the song at Bethlehem was, one might say, the brief libretto to the great Hallelujah Chorus of the redeemed.

The first thought of the angels is that of adoration. Their praise of God precedes the message of peace on earth. God must be worshiped and glorified before man may expect pardon or peace. The angels' song is God's pattern of praise and His promise of peace and good will to those who admit the Saviour into their hearts and who are born again through His lowly birth.

The song of the angels is in-

deed a reminder that the invisible world is very close to us, and that, as Jesus said, children have their angels, who "always behold the face of my Father" (Matthew 18:10), and that they are ministering spirits to us here on earth. Their song of peace on earth is also a prophecy of the time that is to be when peace shall prevail with righteousness.

The Word Was Made Flesh

When John, in his prologue, speaks of Christ as "the Word" ("In the beginning was the Word, and the Word was with God, and the Word was God"—John 1:1), the climax is reached in the statement, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth" (John 1:14). The word "flesh" here expresses human nature as a whole. God became man. The *Logos*, retaining His personality, assumed flesh and dwelt among men as man.

In His incarnation Christ did not identify Himself with a part of the human race or with elect members of that race, but with the whole family of humanity. Most of the racial prejudice in the past and some of it today is due to sheer ignorance of the essential unity of the human family—the solidarity of the race, which Christ always took for granted in His teaching. He came as the Light of the world, and commissioned His apostles to go into all the world and make disciples of all nations. He anticipated no barriers which would prove insurmountable to those who loved Him.

Because the Word became flesh, He shares with us in our temptations and in our victories. He has a fellow-feeling for us all in our infirmities and trials. He went through it all, and did it for our sakes. The incarnation was in order to make atonement. He is the propitiation for our sins, and not for our sins only, but for the sins of the whole world.

The Word Was God

Jesus Christ is both God and man, truly human and yet as truly divine. The deity of our

Lord is woven into the very substance, the warp and the woof, of each of the four Gospels; it is boldly proclaimed in the book of Acts; it forms the basis of the entire message of the Epistles, and shines forth as the glory of the risen Redeemer in the book of Revelation.

From the manger to the cross the testimony is the same, and after the resurrection and the ascension the Apostles and the early church knew no other Saviour than Jesus Christ who was Lord of all and the Lord of Glory. Thomas confessed the faith of the eleven in the upper room when he saw the print of the nails and the mark of the spear, exclaiming, "My Lord and my God" (John 20:28).

We confess that the Person of Christ remains a mystery. Jesus Himself asserted that no man could fully understand it. "No man knoweth the Son, but the Father" (Matthew 11:27). Yet this mystery is precious beyond all other mysteries of the Bible because it reveals the mystery of God's redeeming love.

To deny the essential deity of Christ is to throw overboard historical Christianity and to stultify the plain teaching of the New Testament.

Why Christ Came to Bethlehem

When we ask why Christ came to earth to be born a babe in the manger, we find the answer in the Gospels. John puts it all into a single sentence which has been translated into over a thousand languages, is learned by heart in every Christian home, and contains the very marrow of the Gospel: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Here we have the purpose of the incarnation in simple words. Christ came that whosoever believeth in Him should not perish. The motive that impelled Him to come was God's surpassing love for sinners. The result of His coming is everlasting life to those who believe.

Jesus came to die. That was His supreme mission. It is true



Dr. Zwemer, a close personal friend of the Editor, gave the installation address when Dr. Montañó was inducted into the office of Executive Director of Christ's Mission.

By all who knew him, either personally or through his many literary achievements, Dr. Samuel Marinus Zwemer was greatly beloved. For forty years he was a missionary of Christ in the Middle East, working chiefly among the Moslems. His passion for souls and the guidance of the Holy Spirit led him to found the Arabian Mission. For some years he served as a professor in the chair of Religion and Christian Missions at Princeton Theological Seminary. He was professor emeritus of the seminary at the time of his death.

Dr. Zwemer, one of the outstanding writers on theological and Biblical subjects of this generation, authored fifty books, the last manuscript for "Prayer" being published just after his death by the American Tract Society. It is fitting that his message on "The Glory of the Eternal Purpose" should lead us in our devotions at this Christmas season.

He came to live the perfect life as our example. He came also to teach, as no man ever taught, the things of the Kingdom and the laws of the Kingdom. He came also to heal both body and soul. His healing ministry was neither incidental nor casual. It was the expression of His own personality. He had compassion on the multitudes.

But His great commission from the Father was to lay down His life as a ransom. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10: 17, 18).

His death was the culmination of His life and suffering. He did not die as a martyr, but as a Saviour. "Th's is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (I Timothy 1:15).

Jesus was conscious from the beginning of His public ministry that He would lay down His life for the salvation of the world. "As Moses lifted up the serpent in the wilderness," He said, "even so must the Son of man be lifted up" (John 3:14).

The Humiliation and Exaltation

The humiliation of Christ through His incarnation, His utter condescension in dealing with

publicans and sinners, and His consequent and subsequent exaltation and glory in heaven form the theme of one of Paul's prose-poems that so often shine forth in his epistles.

Paul begins with the pre-historic Christ who had the very nature and glory of God. He then draws the unspeakable contrast between that heavenly state and Christ's earthly exile. This constitutes His humiliation, that He who was so rich, for our sakes became so poor.

Christ's humiliation found its climax in His death and burial and descent into Hades, as we have it in the Apostles' Creed. After that begins the glorious confession of His resurrection and ascension: "On the third day He arose again from the dead, ascended into heaven and sitteth at the right hand of God the Father, from whence He shall come to judge the quick and the dead." These are the successive steps in the exaltation of Christ. His resurrection was the necessary climax to His work as mediator and the seal of God's acceptance of that finished work.

We know that when Christ comes again, it will be with all His holy angels to sit on the throne of His glory to judge all the nations. That will be the manifestation and the consummation of His exaltation before the whole world.

The Glory of the Manger

The matchless but simple story

of the Nativity in Matthew and in Luke must be laid side by side with the prologue of John's Gospel and with Paul's portrait of Jesus Christ in Ephesians and Colossians, if we would grasp something of the mystery and the magnetism of the Manger.

Why has this old story such wonderful fascination for old and young? Why has it drawn all men, rich and poor, high and low, until today at Christmastide the whole world gathers at Bethlehem's Manger? It is not too much to say that the Nativity affects every soul born into a Christian community and that the coming of the Christ Child has changed the whole world. Unless the Babe in the manger was God manifest in the flesh, one cannot explain the age-long, world-wide, tremendous influence of this event.

One cannot explain it except by the Gospel records and then declare with Pascal in his *Thoughts on Religion*: "Jesus Christ is the center of everything and the object of everything, and he who does not know Him knows nothing of the order of the world and nothing of himself. In Him is all our felicity and virtue, our life, our light, our hope; apart from Him there is nothing but vice, misery, darkness, despair, and we see only obscurity and confusion in the nature of God and in our own."

His coming makes all the difference in our hearts and lives and thoughts. This is the glory of the Manger.

the case against papal

INFALLIBILITY

By the Most Rev. Felix Dupanloup, Bishop of Orleans, France

It was fortunate that we could lay hands on a paper addressed in the year 1870 by the Bishop of Orleans, France, to the clergy of his diocese. The object of the Bishop's paper is to stress the **PRACTICAL** consequences and difficulties arising from a definition of papal infallibility at the Vatican Council. Subsequent historical events, including the present American controversy concerning the possible ascendancy of a Roman Catholic to the White House, testify to the learned Bishop's prophetic vision and well-founded fears. We present to our readers the Bishop's paper, from which only irrelevant parts have been omitted.

— W. M. M.

SIRS: When I was taking leave of you to go to Rome, you informed me how the faithful under your care, alarmed by numerous press reports and speculations, were viewing with genuine apprehension the forthcoming Council with its rumored definition of the infallibility of the Roman Pontiff. I perfectly understand that apprehension.

As a preliminary, we must be aware that the dogma under discussion is not merely a matter of abstract speculation on the part of theologians, but a question involving highly important *practical* consequences. Unfortunately, the press has engaged in this controversy in a most irresponsible way. After a long delay on my part, you have now at last induced me to set forth my views. Brushing aside all fear or false suspicion or misunderstanding, I only wish, in all sincerity, to contribute my share to the good of our cause. I have accordingly given my most diligent effort to an intensive study of the *practical* consequences so widely purported and debated in the press.

As a result of my investigation, I have discovered difficulties of a

nature that even the most ardent advocates of papal infallibility among the theologians can ill afford to ignore. I cannot truthfully say that I take pleasure in entering the present debate, which I deem inopportune and not at all conducive to the benefit of the Holy See. In taking a stand, however, I have no intention of kindling the argument, but rather hope to contribute toward its peaceful settlement.

In preference to venturing into the technical and theological aspects of the issue involved, I shall confine myself to a careful evaluation of the practical difficulties standing in its way. The viewpoints expressed in the following are emphatically not only my own, but are shared by a large number of bishops, both from France and abroad, with whom I have discussed the matter. In consideration of the seriousness and delicacy of the question, it would be better if journalists left its debate to the discretion of the Episcopal Body.

Effect on Orthodox Church

Let us first consider the likely reaction from our separated

brethren. Looking at the matter from their point of view, we can readily perceive what a perilous and delicate subject the infallibility of the Pope must present to them. Bear in mind that there are seventy-five million Greek Orthodox adherents and about ninety million Protestants of different denominations.

It is the Roman Church's most fervent desire to see all these separated brethren return to her fold. To this end we must be willing to lay down our lives; much more should we avoid anything that could possibly prevent that happy eventuality. May I remind you of the fervent pleas which, to this effect, the Pope recently addressed to the Orthodox world.

What is the cause of our division? It is simply the doctrine of the Pope's supremacy, which the Orthodox are not willing to acknowledge as of divine right. This is the crux of all difficulties which stand in the way of their return to Rome and which brought the efforts of the Councils of Lyon and Florence to naught. If for the past nine centuries this stumbling block has succeeded in keeping our brethren apart, what is to be expected if an additional and even greater obstacle now be placed in their way?

The addition of a new dogma of the Pope's infallibility to that of his supremacy of jurisdiction would naturally estrange them even more. It would be tantamount to a mock invitation of the following kind: "You are welcome to the Council. But even before its beginning, we will enlarge the ditch between us, turning it into an abyss. So far you have been rejecting the doctrine of supremacy of the Pope's jurisdiction, but from now on you will have to accept a new dogma of personal infallibility of the same Pope. Although until now not even Roman Catholic theologians have professed this doctrine, you will have to bow your head to both dogmas before we shall consider entering into discussion."

An invitation of this kind would only antagonize them all, besides being an insult to their innermost feelings. The development of their theology, as a matter of record, has not progressed

from the stage of the ninth century, the time of their departure from Rome. The climate of the ninth century, as we well know, was anything but favorable to such a thing as papal infallibility.

IN THE EARLY CENTURIES of the Church, the Councils were the legislative organs which frequently convened. Owing to the time lag of nine intervening centuries, the Orthodox are hardly ready now to accept a theological novelty such as this. In his answer to the Pope, the schismatic Patriarch of Constantinople, declining the invitation to come to Rome for the Council, justified his negative attitude on the basis that "the Greek Church can recognize neither the infallibility of the Pope nor his supremacy in the Council." The Armenian Church went even further. Their refusal to come to Rome was based on the fear that "the infallibility of the Pope might be imposed on them."

To those who might object, "Too bad for them. They are opposed to the idea of unification anyway!" I reply that, not knowing the designs of God, I would not readily jeopardize the hope of their return. They are a relevant part of the Christian body and count among their ranks such outstanding theologians as Athanasius, Cyril, Anthony, Chrysostom, Basil, not to mention many other doctors and saints. Moreover, should the present division continue and our efforts at unification be frustrated, it would be contrary to the spirit of Christ to deepen the gap between us, making return impossible for these brethren.

At the time of our conventions in Rome, I have conversed many times with Orthodox Bishops and had frequent personal contacts with them. I have always found a sincere desire on their part toward merging with the Roman Catholic Church but also discovered that they are highly sensitive to the idea of touching on their traditional beliefs.

We are to give the highest credit to the Council of Trent for its prudent care to avoid, in the course of defining dogmas, any

expression that might have been objectionable to the Orthodox. As an example of that careful attitude, we might cite the famous canon, "*Si quis dixerit Ecclesiam errare . . .*" At the suggestion of the ambassadors of Venice, that canon was worded in such terms as not to scandalize the Eastern brethren.

Reaction from Protestants

As regards the reaction to this dogma on the part of Protestants, the prospects are no more reassuring. At least, the Orthodox recognize the authority of an ecclesiastical Council. They consider themselves part of the Church as well. The Protestants do not admit either thing.

The essence of what parts them from us is the issue of the Church's authority. On the other hand, this principle of division, once brought to extreme consequences, is the cause of their weakness and—at the same time—an inducement for many of them to return to the Church. Who would not sympathize with the sufferings of so many of these souls longing for unification?

Two years ago, in Orleans, Dr. Pulsey was telling me that eight thousand Protestants in England were praying for unification. If that plan should succeed, no other reconciliation in history would have more momentous consequences. Only three hundred years ago, Protestants were the most vigorous opponents of the idea of unity. Nowadays, they are looking forward to it.

The forthcoming Council has renewed the hopes of these good people. It would be regrettable if marginal controversies should frustrate this movement toward unification. The imposition of a new dogma of personal papal infallibility, as a preliminary condition for their acceptance into the Church, would result in dismal failure.

It has been said that newly converted Catholics are very enthusiastic in favoring such a dogma. I can personally state that I know many others who are deeply depressed at the very mention of it. We must understand that the erection of such new barriers would be a burial of all hope for

unification. To the impatient I will, therefore, say to wait. Schism and heresies cannot last forever. On the other hand, the Church has prospered for eighteen centuries without this specific dogma. She can afford to wait still more.

Impact on Civil Governments

There is another kind of danger, no less important than the others. We must give careful consideration to the possible reaction of civil governments to the definition of a dogma of this nature. The Church cannot prescind from some sort of politics; this explains the profound concern of many Bishops regarding the present issue. Their fears are justified; for difficulties are sure to develop in the political sphere.

Let us face the facts. Of five major countries in Europe, three are non-Catholic, not mentioning the United States of America, nor minor countries in Europe. We cannot ignore the suspicions these countries entertain toward the Roman Catholic Church. Does it stand to reason that a declaration of papal infallibility would ease that distrust? We must bear in mind that these countries look upon the Pope as a foreign sovereign. Any change in his prerogatives would certainly affect the civil standing of the Roman Catholic Church in the respective nations. For the benefit of those who doubt this possibility, let me recall some recent facts.

Testimony of History

Why, in 1826, were the English, Irish and Scottish Bishops given two declarations to sign? I have these two documents before me. In one, the English and Scottish Bishops face the charge of dividing their allegiance between the Pope and the King. In the other, the Irish Bishops acknowledge that it is unlawful to kill heretics on account of their faith (such declarations finding their historical explanation in the context of the famous papal bulls against Henry VIII). The Bishops also state that they do not believe in the infallibility of the Pope. As much as we may regret prejudice against Catholics, it is

a fact that it does exist. Is it necessary to proffer further evidence?

Everybody knows the strict laws enacted against Catholics in Ireland and England. That these laws were drafted only as a result of ancient disputes between popes and kings is manifest from the following fact.

When, at the turn of the century, Pitt was planning to have these laws abolished, he had recourse to the most outstanding Catholic universities of France, Belgium, Germany, and Spain for a full summary report regarding the extent of papal power. I have before me the replies of the universities of Paris, Louvaine, Alcalá, Salamanca, and Valladolid. All of them, in contrast to what had widely been professed in past centuries, are in unanimous agreement that no Pope, Cardinal or other official of the Roman Catholic Church has been endowed by God with the power of freeing the English citizens from the oath of allegiance to their sovereign.

This concordant opinion, coming from the most learned Catholic universities, was sufficient to supersede, in the estimation of Pitt, contradictory and opposing doctrines defined in papal bulls.

A proclamation of papal infallibility would undoubtedly breed anew the old distrust. Aside from the fact that non-Catholic governments cannot be expected to accept papal infallibility, they could hardly be blamed for misinterpreting the dogma as a political move leading to ominous interference in their internal civic affairs.

It could easily be construed as imposing on Catholic subjects an allegiance to a Pope not at all secure from abusing his newly gained prerogatives. It could be logically reasoned that one man is less dependable than a whole Church. Civil governments might consequently feel justified in assuming a stiffening and prejudicial attitude toward Roman Catholic subjects.

Stand of Catholic Governments

With regard to Catholic governments, nothing authorizes us to presume indifference on their

part toward a definition of this dogma. Let us be practical, forgetting for a moment all illusional exaggerations presented in the press. As much as we may deplore this, it is nevertheless true that Catholic governments, too, regard the leadership and teaching role of the Catholic Church with multiple mental reservations. Far too many times in history, the two powers have met in mortal conflict.

Why search in the past, however, when at this very hour Italy, Spain and Austria, three of the four largest European countries, are engaged in critical rivalries with the Roman Catholic Church? Relations between Church and State have been, and still are, a very thorny question. No one deplores this state of affairs more than I do, but I trust you will pardon me for stating that this conflict between Church and State is not just caused by transient factors. It is more deeply rooted. However, this is not relevant to our issue.

What does count is to venture a prediction on how Catholic governments will eventually react to a proclamation of papal infallibility. Is the Church justified, in defining dogmas of such grave consequence for civil governments, in simply ignoring their existence, rights and reaction altogether? Certainly not. Or do we entertain the preposterous illusion that civil governments will acquiesce in such a proclamation without the most serious apprehension?

A declaration of papal infallibility would no doubt serve to intensify existing animosities, while lending new impetus to prevailing suspicions. I hold no brief for those governments that have frequently been guilty of persecuting the Church. I am merely attempting to face realities.

Most of the objections raised in this connection deal with the imaginary ways in which a pope might possibly abuse his personal infallibility. Granted that only matters of mixed jurisdiction might cause conflicts of authority, the question arises regarding the reciprocal limitation of competence of either authority, as well

as who is to determine these limits. This is a subtle matter as no one will be able to guarantee civil governments that the pope will not invade the temporal realm of power.

It is well to remind ourselves that civil governments are not made up of professional theologians well versed in subtle distinctions. The entire issue evokes justified apprehensiveness with regard to the investiture of unlimited power in the hands of a pope and the dire consequences resulting from its possible abuse. How can we expect governments to be oblivious of pertinent principles and claims laid down in several well known papal bulls?

I HAVE NO intention of defending Philip, king of France, nor his imitators; but the bull "*Unam Sanctam*" is unequivocal. In it Pope Boniface VIII clearly affirms that to Peter and his successors belongs the spiritual as well as the temporal "sword" and that it is the Pope's prerogative to make kings and judge them: "*Potestas spiritualis terrenam potestatem instituere habet et judicare.*" In the bull "*Aussulta Fili,*" the Pope asks that the king send the French Archbishops, Bishops and Abbots to Rome "to discuss what might be useful measures for a good government in the Kingdom of France."

Paul III, in his famous bull of excommunication of Henry VIII, absolved the English people from the oath of allegiance to their king. Did not the same Pope offer England to anyone who wished to conquer her,—granting, in the same bull, the conqueror the right of confiscating the possessions of all Englishmen who would resist the Pope's will?

Justifiable Doubts

Even the most loyal Catholic monarchs, trusting perhaps that no Pope would ever again issue bulls of this nature, are nevertheless justified in doubting whether a Pope will not reinforce these principles of the past, or dogmatically reaffirm some of the pertinent doctrines propounded by his predecessors.

A Pope, for instance, could possibly reaffirm his alleged jurisdiction over sovereigns, reassert his assumed right to create and depose kings and reclaim ascendancy over the civil rights of nations and their governments. Once papal infallibility has been proclaimed a dogma, neither clergy nor laity would be at liberty to oppose a doctrine so hideous to civil governments. It would be tantamount to depositing all civil and political rights, as well as religious beliefs, in the hands of one single man. How can we possibly expect civil authorities to remain indifferent while the Bishops of the entire world are seriously contemplating so momentous a decision?

The apprehension of civil authorities is magnified by the fact that views favoring unlimited power for the Church are widely held and defended by Catholic papers which make an outward show of "Romanism." In their ill-advised zeal, these papers have gone to the extreme of branding as atheistic the position of those who believe in the theory of separation of Church and State.

NOT SO LONG AGO, I read the following statements in a French magazine, which made an attempt at presenting the idea of separation of Church and State as one polluted with Manichaeism. The paper read as follows:

"Could there be two distinct sources of authority and power; two separated supreme goals for the members of the same society; two different objects in the mind of the Creator, and two distinct destinies for the same man being at once a member of the Church and a citizen of the State? Who does not see the absurdity of such a system? This is truly the dualism of Manichaeism, if not actual atheism."

This warped form of logic is crystallized by Lamennais as a dilemma, the heresy of Ultramontanism being one horn and atheism being the other.

When I express myself in terms of separation of Church and State and their mutual independence, I do not wish to subtract from the

divine authority of the Church and her right to attend to the spiritual welfare of man.

As anyone can see, there is no hope of the old rivalries coming to an end. Especially after a partisan press has distorted and embittered the issue, European governments will not be disposed to accept the dogma of the infallibility of the Pope. What possible good can such reporting achieve? Is hatred against the Holy See to flare up again in all parts of Europe? Are the present perils not serious enough?

Irresponsible journalists are pouring fuel on the already thorny debate between Church and State. In view of the perplexity and delicacy of the question, there certainly is no need for any more obstacles hampering the deliberations of the Council. Sad as it may be, it appears that certain individuals are deriving sadistic pleasure from making things troublesome for the Church.

Translated from the volume *El Santo Concilio Ecumenico del Vaticano*, prepared by D. Emilio Moreno Cebada, Barcelona, Spain, 1870

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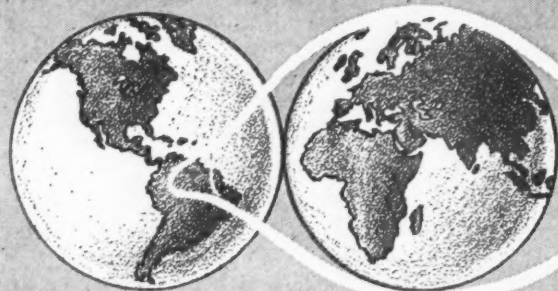
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EYES OF THE WORLD

Roman Catholics Rule

All the heads of government of the European Common Market countries are Roman Catholics. The countries are France, Belgium, Western Germany, the Netherlands, Luxembourg, and Italy.

The former Pope was as hesitant about the unification of Germany as Khrushchev now is. The population of Eastern Germany is predominantly Protestant. The religious complexion of all these governments is bound to affect profoundly not only their own political future but that of the world.

Evangelical Witness to Fairgoers

Something new will be seen next year by the fifty million people who attend state and county fairs in the United States. More and more Gospel tents will be seen along the midways in a growing effort to bring the message of Christ to this large potential audience.

A driving force behind this method of evangelism is a new group known as Evangelical Fairs Association International, which was recently organized in Chicago. The group will seek to aid local churches and interested groups in conducting evangelistic efforts at state and county fairs.

Pope Warns Priests Against Worldliness

In his second encyclical, Pope John XXIII warned Roman Catholic priests against disobedience and worldliness. Church sources interpreted the encyclical as a veiled warning to clergymen affiliated with the French worker-priest movement, which incurred the disapproval of the late Pope Pius XII.

The worker-priests all but abandoned their parishes and went to live and work side by side with laborers without being under the control of their bishops. The primary aim of the movement was to bring workers back into active church membership and to woo many away from Communism. Pope Pius, however, halted the movement.

Protestants in Spain Organize

Spain's tiny minority of Protestants (about five per cent of the country's thirty million people) has formed an "evangelical Defense Commission" to fight by legal means what were termed "oppressive" acts of a Roman Catholic government. Bishop Santos M. Molina of Madrid, top official of the Spanish Reformed Church, heads the group, which embraces various Protestant denominations.

Spanish law prohibits public organizations of this kind, so the defense commission remains a private assembly to combat rejection of marriage applications, denial of burial permits, housing and employment boycotts, suppression of non-Catholic religious publications, closing of churches, and restrictions on theological schools.

Profitable Pilgrimages

The biggest pilgrimage of the year 1959 was Roman Catholicism's 13th Holy Tunic pilgrimage to the ancient city of Trier, on the Moselle river, near the Luxembourg border.

The Holy Tunic is said to have been found by Roman Empress Helena, wife of Emperor Constantius Chloros, who gave it to the city of Trier along with one nail and a piece of the Cross of Christ.

Centuries later Pope Leo X and the Archbishop of Trier agreed to display the tunic every seven years. While wars, revolutions and the Reformation prevented regular pilgrimages, the tunic never lost its drawing power and appeal. At the last showing in 1933, two million Catholics from all parts of the world journeyed to Trier to pay their respects.

Led by their priests, the twentieth century pilgrims arrived by special train or bus. For the entrance fee of one Deutsche Mark (24¢), each pilgrim received a devotional book, a metal lapel badge, and a tiny card that had touched the tunic. Priests acting as guides kept lines moving by the use of walkie-talkies.

Aiding Rome's Land-Grab

St. Andrew's Roman Catholic church, Chicago, has purchased two California hotels from Illinois Wesleyan University for about eight million dollars. The transaction concerned the Roosevelt Hotel in Hollywood and the El Rancho in Sacramento. Attorney Leonard Ettelson, acting on behalf of Wesleyan University, said that the university owned the hotels outright and sold them outright.

Breeding Ground for Hoodlumism

Fights and disturbances at one church carnival in Louisville, Kentucky, brought the arrest of fifteen men and injuries to two policemen who were attacked when they tried to break up the fight.

At another church carnival, a gang of forty or more teen-agers stormed a merry-go-round ticket booth, knocked down the ticket seller, but could not get his money box from him.

A priest at one of these churches said, "These fights go on at all church picnics; there's always trouble." Beer is sold at almost all the Louisville church picnics, for which the churches get a week's malt-beverage license by paying \$5.50 to the City of Louisville and \$4.17 to the State. Revenue games which go beyond the usual wheel of chance are frequently found at the picnics.

The chancery office of the archdiocese of Louisville prefers not to talk about church carnivals but to leave their operation up to "the prudence of the parish priests." With officials looking the other way, church picnics frequently get out of hand. Police Chief Carl Heustis of Louisville stated, "I don't think there's any picnic anywhere that is not a problem, because of the roughnecks who follow them and cause trouble." He added pointedly, "I don't believe in a crap game and these other things (the more flagrant examples of gambling) and if I had knowledge of it, I'd put a stop to it."

Roman Catholic Censorship

The Roman Catholic Church has forbidden all Catholics in Ecuador to buy, read, or have in their possession a magazine called *La Calle*, published in Ecuador.

The decree, signed by nineteen prelates meeting in an ecclesiastical conference, said the magazine was "openly anti-religious." It has been publishing a series of articles against the role of foreign priests in Ecuador's religious activities. The most recent was entitled "Who Is Responsible for the Surrender to Foreign Priests?" It was signed: "Free Priests."

Religious Clash Among Migrant Workers

Protestant and Catholic mission work among migrant cherry pickers was a source of friction this summer in Door County, Wisconsin.

The largest single group of migrants is the Texas-Mexicans, most of whom are Roman Catholics. Catholic clergy and laymen felt that the Protestant program to help these people was an effort to draw them away from their faith.

The Protestants' chief rebuttal to the Roman Catholic accusation is that their program is not one of attempted conversion, but an effort to improve the lot of the people. With the assistance of the state division of the National Council of Churches, the migrant society has set up schools for migrant children to teach them English, art, arithmetic and hygiene.

The society also engaged a practical nurse to help in the migrant camps. A recreation center was set up in the Congregational church in Sturgeon Bay, Wisconsin. Intercamp athletics were promoted. Talent shows were held at the camps.

Catholics carried out an extensive program among the Texas-Mexicans, but it was almost entirely religious. Children were prepared for first communion and confirmation, and some welfare work was also done.

Police Raid Parish Fair

Charity gambling at Melvindale's St. Mary Magdalen Roman Catholic church, Michigan, was raided and closed. Melvindale police said they helped the Prosecutor's Office racket squad close down a roulette wheel, a dice game and a bingo game at the parish fair. The fair, an annual three-day fund-raising project, was heavily attended when the raiders shut down the gambling action.

German Court Upholds Freedom of Choice

A decision by the Oldenburg Court in West Germany ruled that a Roman Catholic father cannot refuse his teenage daughter permission to marry outside the faith solely because the Catholic Church forbids the marriage. The court decreed that the church's position was not a "valid ground" for objection to such a marriage in law. The court said that after the age of fourteen a child was entitled by law to decide what religion to adopt. The report said the court conceded that religious difficulties could be the cause of marital friction, but that this possibility alone did not give a father the right to refuse his permission to marry.

Canadian Child Custody Case

A knotty problem has arisen for a married couple of mixed religious beliefs who adopted a Roman Catholic foster child in Toronto, Canada. A local Roman Catholic priest says Mrs. Wilbert Dunn is no longer a Roman Catholic because she married a member of the United Church of Canada and suggested the Children's Aid Society take back three-year-old Suzanne from the Dunns.

Judge George T. Walsh of the Ontario Supreme Court has declined to act on the case, saying, "I would not have this child moved now, after two years in the home, without a trial at least." Charles Dubin, counsel for the Dunns, stressed that the child's welfare was of "paramount importance and the religious upbringing secondary." He urged that the case go to court because the whole question of interpreting the Child Welfare Act is involved.

Yugoslav Communists Resent Rome's Political Meddling

Miha Marinko, member of the Politburo of the Yugoslav Communist Party, declared that there is a strong conviction that the Roman Catholic Church "should be limited exclusively to its pastoral work" in the country. The remark has been generally interpreted in Western church circles as forecasting a tightening of government restrictions against Yugoslav Roman Catholic activities.

Marinko alleged that "certain political and church circles abroad" are still trying to use the Roman Catholic Church in Yugoslavia for "anti-Socialist activities." However, he said, there is "small possibility" for their success because of the government's policy toward the church and the religious feeling of the faithful.

The "Big Lie" About Lourdes

David Foot Nash, in an article appearing in the British *Protestant Churchman* magazine, decried Roman Catholic pilgrimages to Lourdes as a "black, blasphemous lie believed by millions."

The author says that the "big lie about Lourdes is the lie about God, the lie that says that we have that sort of heavenly Father—a Father who will do something for you at Lourdes that he will not do for you anywhere else."

Nash referred to a "God who sells His favors to those of His children who can pay; a God whose grace is mixed up with geography; a God to whom you can draw near by taking a Cook's tour; a God from whom you can expect answers to your prayers according to just where you are on the map."

Rank Discrimination

When the "hierarchy" protested the showing of the Martin Luther film over a Chicago television station, complains *The Radio Evangelist*, the management acquiesced and refused to show it. When they demand that a theater not show a certain picture, it is not shown, lest Catholics be offended.

Practically every picture in theater or television which presents a religious leader in a decent or heroic role, selects a priest. When a Protestant preacher is portrayed at all, he is made to be a fool or an imbecile. If one priest were thus ridiculed by the motion picture industry, it would fold up because of Roman Catholic pressure.

Unprecedented Cooperation

Twenty-one delegates representing eight countries met in Geneva recently under the auspices of the World Alliance of YMCA's—first international meeting of this kind. An official conference statement declared that YMCA membership has "strengthened the faith of Roman Catholics and contributed greatly to mutual respect between Protestants and Roman Catholics in the YMCA."

Happy delegates recommended more such meetings "on the widest possible basis." These gatherings, they said, should aim "to carry further the study of Roman Catholics in the YMCA," give particular attention to urgent questions of program and leadership, and examine ways in which the work of the "Y" can be interpreted for Roman Catholics.

America's Internal Enemies

J. Robert Ashcroft, president of the Central Bible Institute and Evangel College in Springfield, Mo., warned delegates to the Assemblies of God general council in San Antonio, Texas, that Red strategy in this country "has been the same as in Asia, Latin America and every other part of the world."

He listed "Communism, crime and pagan Christianity" as the great internal enemies of the United States. He warned that "pagan Christian leaders" seek to take over the state and set up legal measures to prevent Protestants from winning converts.

"The pagan Christian hierarchy," he pointed out, "has never made a secret of its aims. In some countries their goals are now accomplished. They include union of Church and State, with the Church supreme; schools and churches built with government funds; taxation of Protestant churches, salaries of priests paid from tax funds, and legal measures to prevent Protestants from winning converts."

OPEN FORUM

* Views and opinions expressed in this department do not necessarily represent the viewpoint of this magazine.

Rewriting American History

Dear Sir:

Nothing I have read in a long time has stirred my patriotism (and apprehension) more deeply than the following paragraph from the July number of *Saint Anthony Messenger*, the National Catholic Family Magazine, written by Orlando A. Battista, formerly a Canadian and now a naturalized citizen:

"In spite of the perennial ballyhoo to the contrary, the records show clearly, for those who will only try to see, that there is something distinctly Catholic about the 'Independence Day' that is uniquely America's. The facts are overflowing in proof of the claim that the sacred principles of our government not only are in conformity with Catholic thought, but flow directly from Catholic doctrine. American Catholics can be proud of the Declaration of Independence both as American citizens and as members of the Catholic Church. The truth that all men are free and equal, and therefore entitled to certain fundamental rights, is the cornerstone of American Democracy and one of the foundations of Catholic philosophy.

"The concept of the equality of all souls actually began with the public teaching of Christ and has been upheld by the Church for twenty centuries. St. Thomas Aquinas, the Church's greatest philosopher and theologian, has been said to have discovered America politically two hundred years before Columbus discovered it geographically.

"Some mischievous purveyors of hate and propaganda will tell you, from every forum they can reach, that Catholics, by their loyalty to God are somewhat less

than hundred per cent American. You and I know this is a vicious lie. We know that loyalty to the country is a positive tenet of our Church and that religious tolerance has been a hall-mark of the Church in America since the earliest days of our republic."

Battista's contention that there is "something distinctly Catholic" about the Declaration of Independence is utterly false and misleading. This attempt to cast an aura of Roman Catholicism around this venerable document of American liberty should be exposed as a cheap fraud. Of the fifty-six who signed the Declaration of Independence only a tiny minority of the Maryland representatives were adherents of the Roman faith. At the time of the American Revolution less than one per cent of the American people were adherents of the Roman Church. To claim that a fraction of one per cent of the American colonists succeeded in drafting the principles and institutions of our American government in harmony with Roman Catholic principles is as asinine as it is false. The "sacred principles of our government" emphatically do not "flow directly from Catholic doctrine" as Battista claims.

We are glad to share the pride of Battista and all other American citizens of whatever faith whether naturalized or native born in the basic principles of America's liberty and freedom and religious tolerance. Perhaps Battista will accept the frank admission of Msgr. George B. O'Toole, Professor of Philosophy at the Catholic University of America:

"No Catholic may positively and unconditionally approve of the policy of Separation of Church and State. But given a country like the United States, where re-

ligious denominations abound, and the population is largely non-Catholic, it is clear that the policy of treating all religions alike seems, all things considered, a practical necessity, the only way of avoiding a deadlock. Under such circumstances, Separation of Church and State is to be accepted, not indeed as the ideal arrangement, but as a *modus vivendi*."

The Roman hierarchy enjoys the liberty and freedom of America, but uses this freedom to attain a preferred position for the Roman Church from which it can restrict the dissemination of non-Catholic views and the activities of non-Catholic denominations. This is precisely the present situation in Spain and Colombia. If Catholics have a sincere desire to convince their non-Catholic friends in America of their espousal of the principles of liberty, freedom and equality, no more convincing evidence could be supplied than to apply these principles in Spain and Colombia where the Roman Church has long been dominant but where suppression, imprisonment and murderous persecution for dissident minorities is still the result of the coalition of Church and State as in medieval times.

H. J. KLOOSTER

Denver, Colorado

A Question of Civil Rights

Dear Editor:

The following letter which I have sent to the United States Civil Rights Commission, Washington, D.C., will no doubt interest you.

(Copy)

Gentlemen:

While you are straining every nerve to see that Negroes get their rights, I wish to call your attention to the fact that the civil, personal and religious rights of thousands of our young girls and women are being violated every day in the Roman convents and nunneries of this country.

Your attention is called to an editorial in the September issue

of CHRISTIAN HERITAGE magazine, on page 24, by Walter M. Montaño, Editor, a former Roman Catholic monk, who knows whereof he speaks.

Thousands of poor innocent young white girls are being brainwashed with that unholy Roman paganism every year and are persuaded to enter their dens of iniquity every year in America and throughout the world, not realizing until it is too late what they are getting into. Once in, there is no out . . .

Sweden has refused to allow . . . the Roman church to place any of their convents on Swedish soil, unless they . . . guarantee the personal freedom of the girls and allow them to leave when they wish, without fear of punishment.

Is this a free democratic country? Washington, Jefferson, Madison, Lincoln and practically all our far-seeing Americans warned of the menace of Roman Catholicism to our freedom.

These are some of the civil rights that demand your attention, more than the Negro question, but would you dare tackle them? . . .

Call this a bigoted letter if you wish, but [if it is] I hope God will give us a lot more bigots.

G. C. HOFFMAN

Citra, Florida

Open Letter to "Army" Magazine

The Editors, "Army"
Washington, D. C.

Gentlemen:

First, I want to compliment the editorial staff on a generally first-rate publication, which has been constantly improving in content, interest, format, etc. I hope you will continue to make *Army* even more interesting in the future.

I must, however, temper my foregoing compliments with one dissenting note. I refer to the article in the current July issue, "Saint Maurice: Patron Saint of Infantrymen" and to the editorial note which preceded the article.

Obviously, this article and its editorial forerunner were written by Roman Catholics and, therefore, the entire subject is of interest to that group and that group alone! I have no quarrel with Roman Catholics who wish to adopt a patron saint for themselves—indeed, they can invoke the entire list of saints, if so inclined. What I am saying is that Protestants, Jews and those unfortunate enough to claim or acknowledge no God are not in the least bit interested in the adoption of a patron saint for infantry, artillery or QU Messkit repair units.

In particular, referring to the editor's note, I note the phrase, "One writer suggested that since Sebastian is the patron of archers—forerunners of riflemen—he seems a logical choice to invoke protection against small-arms fire." Commenting on this piece of superstition, all I have to say is, give that doughboy his Sebastian medal and give me a combat bullet-proof vest and we'll see who's best protected from small arms fire.

Also, again referring to the editor's note, the editor states in his final sentence, "Infantrymen will be interested to know that *the Church* has authorized a Saint Maurice medallion." (Italics were supplied.) For the information of the editors, the obvious reference to the Roman Catholic Church as *the Church* is personally resented by me as a practicing Protestant and, I assume, by all others not of this particular church which has the unmitigated gall to refer to itself as *the Church*.

Now, referring to the article proper, by Lt. Col. Lawrence W. Fawcett, he states in his second paragraph that "she (St. Barbara) is the symbol that all artillerymen, regardless of rank, recognize." For the information of Col. Fawcett, I have been associated with coast, field, and anti-aircraft artillery since 1938 and have served on active duty in both World War II and the Korean fracas, and in all this time, with seven years' active duty thrown in, I have yet to

hear of St. Barbara in association with U. S. Artillerymen of any brand. I have soldiered with many active, practicing Roman Catholics in the artillery, but never have I heard mention of this alleged "Patron Saint." Roman Catholic chaplains assigned to my artillery units have been good, sometimes close friends, but they never once mentioned St. Barbara, whoever she is.

Getting personal, Col Fawcett, the doughboy author, goes on to say that he "observed at first hand the beneficial effect on morale and esprit which Saint Barbara has given to artillerymen, etc." Next thing you know, all artillerymen will be called on to make a pilgrimage to St. Barbara's Shrine where we can all obtain, at great expense, one of her medallions which will, no doubt, guarantee 100% accuracy for all gunners wearing it.

The Colonel continues, stating, "I was named project officer with the mission of determining the patron saint of infantrymen, etc." (Evidently, the artillery's saint was not good enough for the "doughfeet.") At any rate, I wish to protest that any such project was ever undertaken in the name of the Army—let it be undertaken in Roman Catholic circles for their own benefit, if any, I say.

The story which Col. Fawcett relates re St. Maurice and confreres is indeed laudable, but as a Christian (of the Protestant variety) my position is that Jesus Christ lived the only perfect life and He is the only One worth emulating. Regardless of good and sacrificial works, all others fall short of the perfection of Jesus Christ, Son of God. Let us worship and emulate Him and Him only!

In conclusion, I wish to request that the editors withdraw the inference in the editor's note re *the Church*, and I believe that this letter should be published to explain the position of the *majority* of the United States Army who are not affiliated with the Roman Catholic sect.

RALPH H. TRADER, JR.

Wilmington, Delaware



Reaction to Catholics

A German Lutheran from Nuremberg and a Finnish Lutheran from Kuopio will react differently to Catholics.

To the man from Nuremberg, the Catholic is probably the neighbor next door, whom he meets at the local assembly of the "Christian Democratic Union."

But to the man from Kuopio, the Catholic is a man from "another planet," that is, Europe's South, and from "another age," that is, the medieval past.

I remember talking with a Swede while sightseeing among the ruins of the old Cathedral church of Sigtuna. When he discovered that I was a Catholic sentimentally looking at the relics of his own country's Catholic past, he was, at the same time, touched and frightened. It would not have surprised him if I had led a baby Saurian on a leash.

And in Finland? As a young man, staying with a Finnish family with two very attractive daughters in the far north, I created a ripple of horror when my faith was discovered. "Are you perhaps a Jesuit?" I was asked in a frightened whisper. I wasn't—but I was never again invited.

In Germany, Catholics live mostly in regions with many historic memories, where good wine, good beer, good food can be found; where the landscape is beautiful, the people gay and witty, music everywhere.

German Evangelists generally think that Catholics are a bit frivolous, that they take life (and work) far too easy, that they make good artists and craftsmen rather than engineers and factory workers, but also that they are tolerant towards public sinners and "democratic" in their social contacts.

French Calvinists (one among 50 Frenchmen) think they are the cat's whiskers. They are wealthier than the average Frenchman, they always had international connections (with Britain, Holland, and the U.S.), they were well known for their probity and high educational standards.

Many members of the French gentry are Protestants and so are many bankers and textile manufacturers. They are unforgiving if one of their numbers enters the Catholic Church, but they are fighting a losing battle.

In England, the Catholic Church is disliked and respected at the same time; besides Anglicanism only the Catholic faith is considered to be a gentleman's religion.

In the Netherlands, we sometimes find a real fear of Catholics. There, unlike Germany, Catholics and Evangelicals rarely mix socially and seldom intermarry. The population is divided into 41 per cent Catholics, 40 per cent Calvinists and 19 per cent without church affiliation. The Dutch Calvinists disapprove of them (Catholics) as shift, unreliable, not sufficiently patriotic and, naturally, far too individualistic.

One thing is plain: Catholics are rarely considered in Europe to be slaves of an all-powerful clergy and prohibitive laws. In the far north, where they are practically unknown, they are considered to be spooky survivals of an age gone by. Farther south, one sees in them gay epicureans and non-conformists. In certain areas their virtues are doubted.

Catholic Universe Bulletin
March 20, 1959

Occupational Hazard

But there is a tendency on the part of some (Catholics) to transfer the Church's infallibility in the area of faith and morals to all the Church's decisions. The transfer is largely unconscious, but unconscious or not, it claims for the Church more than she claims for herself and it leads some to look with contempt upon the Church. And if the Church insists that by the gift of infallibility she has kept Christ's doctrine in its original purity, she by no means claims that in other matters her ministers have been free of imprudence and error . . .

It is one of the occupational hazards of Catholicism, this enduring temptation of arrogant indestructibility. The

Church herself recognized the danger and sought to remedy it by this prayer found in the Leonine Sacramentary: "Grant to Thy Church that she may not be proud in her wisdom, but may grow in humility, which is pleasing to Thee."

The Sign, April 1959

Hail, General Mary!

Missionaries from some North American Protestant sects have caused their share of trouble, too, Father Flynn reported—not by trying to change the people from their Catholic faith, but by failing to understand or respect it.

This is especially obnoxious when the Blessed Mother is involved, Father Flynn said. She is held in such high regard by Bolivians that they've made her a general in their army.

Catholic Universe Bulletin
April 3, 1959

Weak Link in Creed of Infallibility

Once more history is being falsified by what is equivalent to forgery. The new pope has been given the title of Pope John XXIII, but the fact is that Baldassare Cossa has been in all histories and encyclopedias as Pope John XXIII for over 500 years. The name chosen by the new pope is an obvious attempt by the hierarchy to blot out one of the black spots in the Church's history.

Baldassare Cossa, the original Pope John XXIII, was charged with some 72 offenses, varying from trivial ones, such as murder and rape, up to a serious one of heresy. When tried before the Council of Constance, in 1415, the heresy charge was "not proven" and the other charges were, seemingly, deemed incompetent to hang a pope. Cossa was forced out of "Peter's Chair" and consigned to outer darkness, along with two other popes current at the time.

The three and one-half years' labor of the Council to clean up the mess at Rome was not entirely fruitless, however. Little John Huss, who had been promised a safe return home if he would appear before the Council and answer to a charge of heresy, was convicted and burned at the stake.

It is quite likely we will now be "instructed" by inspired references to Cossa as an "anti-pope," but for 500 years he has been in the official record as Pope John XXIII. All good citizens can join in wishing the new John XXIII a better record and a happier ending than the original one had in 1415.

The American Rationalist,
July-August 1959

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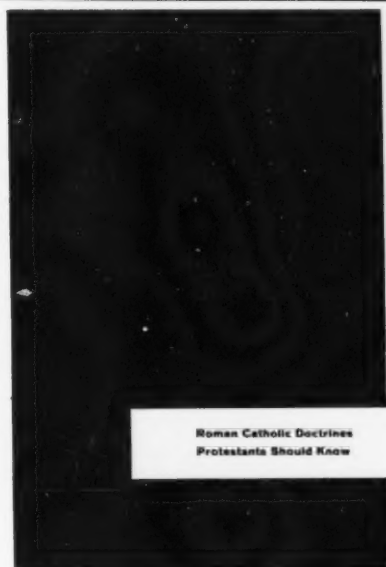
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